

A
COMMENTARIE
VPON
The New Testament.

Representing the Diuers Expositions thereof, out of the Workes of the most learned, both ancient Fathers and moderne Writers, and hereby sifting out the true sense of euery passage, for the benefit of all that desire to read with vnderstanding.

The third Volume.

Containing the seuen smaller Epistles, called *Catholike*, and the Booke of the *Reuelation*.

By IOHN MAYER, Doctor of Diuinitie.

REVEL. 1.3.

Blessed is he that readeth, and they that heare the words of this prophesie, and keepe them.



LONDON,
Printed by Iohn Hauiland, for Iohn Grismond, and are to be sold
at his shop in Iurie Lane, at the signe of the Gun.

1631.

(313) 761-4700

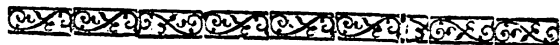
XEROX MICROFORMS SYSTEMS
University Microfilms

Ann Arbor, Michigan 48106

by particular persecutions they shall euer be impugned, that we may stand ready armed with faith and patience, comforting our selues in this, that the Church shall neuer bee extinguishd, when all the forces that can be made are raised against her, but she shall still remaine to triumph ouer Antichrist and all her enemies at the last.

Verf. 18.

And I stood upon the Sea shore, in the Latine this is read, *hec stood*, as if the Dragon were meant, but in all Greeke Copies, *I stood*, and so *Rupertus* and *Primasius* and all ours, and amongst the Papals *Ribera* and *Viegas* read it so, and it is most plainly a passage to the next vision of the Beast rising out of the Sea; for to behold this, he sheweth here that hee was placed vpon the Sea shore.



CHAP. XIII.

Quest.
Verf. 1.



That is figured out by this Beast, whereof it is said, *I saw a beast ascending out of the Sea, hauing seven heads and ten hornes, and vpon his hornes ten crownes, and vpon his heads the names of blasphemy.* Verf. 2. And bee was like to a Leopard, &c.

Viterbiensis.

Ans. There is great difference amongst Expositors here, some holding this beast to be a figure of the *Turke*, both because he riseth out of the Sea, and waters afterwards are expounded to set forth peoples and Nations, Chap. 17. 15. for the *Turkish* Empire consisted of diuers peoples, *Arabians*, *Turkes*, *Saracens*, *Tartarians*, &c. and the similitudes agree of a Leopard, because he hath the Kingdome of the *Grecians* in *Daniel* figured out by a Leopard, and of the *Persian* figured out by a Beare, and of the *Assyrians* figured out by a Lion: for euen the *Persians* and *Assyrians* are Mahumetans, though vnder another King; the blasphemies also of this state against Christ and the warres with all Christians, and the inuincible power doe

doe all agree. But for so much as this beast is said to haue seuen heads, which are interpreted Chap. 17. to be seuen Moun- Chap. 17. 9, 10. taines and seuen Kings, whereof five are fallen, one is now (in the writing of this) said to be, and the seuenth yet for to come, it cannot possibly be applied vnto the *Turke*, but vnto *Rome*, famous for the seuen hills and the diuers manners of gouernment like so many Kings. Againe, one of these heads is wounded to the death and yet liueth againe; and the second beast coming with wonders to deceiue the world causeth men to worship this beast, which can no way agree vnto the *Turkish* State.

Others therefore will haue this beast to be a figure of the *Tertul.* heathen Emperours of *Rome*, set forth in *Dan. 7. 8.* by a beast with ten hornes, and with a mouth speaking great things. *Eusebius.* The seuen heads some will haue to bee seuen sorts of gouern- *Orosius.* ment in that state, viz. of *Kings*, *Consuls*, the *Decemviri*, *Di-Fox.* *Etators*, the *Triumviri*, *Emperours* and *Popes*, as *Petrus Arto-Oslander.* *pem*, and *Fulke*. Some seuen particular persons who gouerned that state, either the first from *Romulus* to *Tarquinius*, or from *Iulius* to *Nero*, or from *Nero* to *Nerva*, as *Bullinger* and *Da-* *Whitaker.* *uid Chytraeu*. The ten hornes some apply to all the Kings vnder this Empire, who ioyning their forces together, fought to root out Christianity. Some to the Consuls reigning in seuerall Prouinces, who had power like Kings; as *Borrbemus* and *Chytraeu*, and some to those ten Tyrants in speciall, who stirred vp the ten persecutions, *Nero*, *Domitianus*, *Traianus*, *Antoninus*, *Seuerus*, *Maximinus*, *Decius*, *Valerianus*, *Aurelianus*, *Dioclesianus* and *Maximinianus* together, as *Fox*. And *Dent.* this Empire, some say, is likened to a Leopard for velocity in conquering as the *Grecian* was, to a Beare for voracity as the *Alphonfus.* *Persian* was, and to a Lion for courage and audacity in attempting, as the *Assyrian* was, or simply because these rulers were as outrageous against the people of God, as these wilde beasts usually are. For other circumstances about this beast, they shall be further considered by and by.

* There is a third opinion of such as hold Antichrist to be figured out here both by the first and second beast, affirming that they are both one and the same, but in diuers respects said *Ribera.* to

to be one and another, for which they bring diuers reasons. First, because the description of this beast & of the little horne in *Daniel*, which by the consent of all is a figure of Antichrist doth notably agree. Secondly, because the beast out of the bottomlesse pit, *Chap. 11.* which is Antichrist, and this out of the sea is all one. Thirdly, because that beast, *Chap. 17.* which is Antichrist, and this is all one. Lastly, whatsoeuer is to be expected in Antichrist for blaspheming, for vniuersall reigning, and for being followed and adored, is attributed to this beast. Hitherto therefore euen the most learned amongst the Romanists agree: but when it is more particularly determined who this Antichrist is, they part: for they expect one to come, and ours hold that he is the Pope of *Rome*, with the whole succession of that Sea euer since *Phocas* granted vnto him to bee vniuersall Bishop.

Thesetwo opinions, howsoeuer they may seeme either of them so probable, as that it is hard to except against them, yet if some circumstances be considered, they doe neither fully satisfie, but there is need yet to finde out some other exposition of these visions. For first, that of the Heathen Emperours cannot be so well approued, because the Devils fight by his instruments against the Church in her desolate estate is here set forth, as is most plaine from the last words of the twelfth Chapter, which as it hath beene proued, must needs be referred to the times of Popery and not of Heathenisme, and the time of two and forty moneths, and the circumstance of making warre with the Saints doe so agree with the beasts making warre with the two Witneses, and the holy Cities being trodden vnder foot two and forty moneths, *Chap. 11.* as that it is doubtlesse the same vnder another figure and in other words. Againe, for that of the Roman Antichrist, howsoeuer he be here set forth, yet I cannot see how two beasts rising out of diuers places at seuerall times and shapes should be one & the same. It is true indeed, after mention here once made of two, both in the end of this Chapter and afterwards *Chap. 17.* we read but of one, yet this proueth not that they are both one, for the word is varied, *Chap. 17.* and that which is here another beast with two hornes, is there a woman sitting vpon

vpon the beast, and *Chap. 19. 20.* the false prophet, and so likewise *Chap. 20. 10.* For the beast and the false prophet are cast into the lake of fire. It seemeth therefore to mee that by the first beast is to be vnderstood the Imperiall Roman state, diffused thorowout so many Countries and Nations, all ouer which Antichrist reigneth: and by the second, which is afterwards said also to be a woman and a false prophet, the Hierarchy of *Rome*, which as Antichrist swaiech all against the truth of Christ, causing men rather to reuerence and to stand in awe of his greatnesse, which consisteth in the beast whereupon he rideth, and which hee weilderth and ordereth at his pleasure. And to this *Pareus* in effect plainly commeth, when as hauing found some incongruities in the expositions of all others about the beast, of which it is said, *It was, and is not, and yet shall ascend*, he determineth that Antichrist was in the Heathen Monarchy of the Romans, because that Monarchy afterwards became Antichrists, and yet hee is said *not to be*, that is, in *Saint Johns* time, because he had not yet that power. And according to this, all circumstances will well agree, neither can any exception be iustly taken against it. The beast coming out of the Sea setteth forth the Roman Empire generally to be considered from the first arising thereof euen vnto the end, with a speciall reference to that which should be done therein in the two and forty moneths, or 1260. daies, or a time, times, and halfe a time of Antichrists iurisdiction, when the Church should be most indangered, for the better knowledge of which Antichrist, this state wherein he should gouerne is so fully described. So that if any man shall obiekt that the order of these visions, this being after the persecuting of the woman who fled into the Wildernesse, will not beare such an exposition as whereby it should be vnderstood of the Roman Empire from the beginning, which was long before, it is easily answered; that for so much as the thing intended is not to shew when this Empire began, or what was anciently done therein, but only so farre forth as might auail to giue light into those passages that properly concerned after times, which could not without propounding a generall view of that estate from the beginning be so well conceiued of, order may well admit such a figure.

figure to be brought vpon the stage, as whereby things long before past are represented, being auailable to helpe to the vnderstanding of the figures of things afterwards to come. For the similitude of a beast it is vsuall, and it was before in *Daniel*, by a beast to represent a Monarchy, which is against the truth, because such haue no more vnderstanding than a beast, and as a monstrous beast deuoureth and destroiet most cruelly. It is said to rise out of the Sea because it is constituted of many peoples, as was said before, for waters are afterwards expounded to be peoples. The seuen heads are the seuen sorts of government in that Monarchy, for thus it will agree best, as I shall afterwards shew, *Chap. 17.* the ten hornes crowned are the Prouinces wherein Consuls with a regall power ruled.

Chron. Laurentij
Leoberg. Nero &
Domitianus pro
dis immort- se
adorari iubent,
& de Domitiano
scriptum reperit,
sic dominus
Deus noster Do-
mitianus iubet,
sic & Dioclesianus.

Note.

The names of blasphemy were the arrogant titles that some Emperours in this stateooke to themselves, as the title of God vsurped by *Caius Caligula*, and to make men the rather to beleue him to be a God, to thunder and lighten by deuices which he had: for this is commonly counted blasphemy, as we may see in the Gospell, where they said that Christ blasphemed, because being man he made himselfe God, when as God, he forgaued sinnes.

Note, that before God they are beasts and monsters, and no men, how great soeuer they bee, which are void of the knowledge of God and of his truth, and shall certainly goe in to perdition for that which they doe wickedly in their ignorance as this beast did, that no man may be drawne by the pompe and outward glory of such men to admire them as happy, or to follow their wicked examples, but auoid them as monsters amongst men.

Quest. 2. What meaneth the diuers figure of this beast, where it is said, *He was like to a Leopard, and his feet as the feet of a Beare, and his mouth as the mouth of a Lion, &c.*

Ans. These similitudes are borrowed from *Daniel 7.* where the foure Monarchies of the world are compared to foure beasts, the first a Lion, the second a Beare, the third a Leopard, and the fourth diuers from all these, and therefore not assimilated to any creature, intimating a certaine compound thing of many, which in all likelihood is the same with this

this or such another, but there the assimilation is concealed, here declared to be compounded of those three, because that whatsoeuer sauage and brutish qualities were in all the Monarchies before described, doe all concur in this alone, or because in the long continuance of time wherein this Empire hath stood, there haue beene thus many metamorphoses, it being sometime Heathenish, sometime Arrian, and sometime Popish. The Dragon, that is, the Deuill, is said to giue him his power and Throne in respect of the large extent of this dominion into all Countries and Nations, as hee said sometime vnto Christ when he shewed him all the Kingdomes of the earth, *All these are mine, and to whom I will I giue them:* *Mat. 4.* and because as a Vice-gerent of the Deuill, this Empire hath almost in all ages, but specially in the time of Antichrist, who is chiefly aimed at here, maintained the worshipping of the Deuill, for such idolatry is, see *Chap. 9. 20.* and where wickednesse reigneth it was said before that Satans Throne is. *Reuel. 2. 13.*

Quest. 3. What head is this, whereof it is said, *One of the heads was wounded to death, and his deadly wound was cured, and all the earth wondred after the beast, &c.*

Ans. *Pareus* mentioneth diuers opinions; first, of some that hold *Iulius Cesar* to haue bin this head, who was killed in the Senate, but liued againe as it were in *Augustus*. Secondly, of some that hold *Nero* to haue beene this head, because in his death the family of the *Cesars* was extinct, and after him three others, *Galba*, *Otho*, and *Vitellius*, were cut off in a few moneths, whereby there seemed now to be an end of the Emperours; but in *Vespasian*, who succeeded next, this wound was cured. Thirdly, of some that hold *Heraclius* in the East to haue beene this head, in whose daies in the *Turkes* in the East, and the *Barbarians* in the West, the Imperiall State became desperate: but it was cured by *Charles the great*. And at length he deliuereth his owne opinion, that the Pope is this head, who was deadly wounded when the diuision hapned betwixt the *Italians* and the *French*, the *Italians* choosing for Pope *Vrbane* the sixth, the *French* *Clement* the seuenth, about *ann. 1390.* after whom two Popes, and lastly, three continued till the Councell of *Constance*, *ann. 1417.* when by the

D d

confi-

constituting of one againe, *Martin* the fifth, and the deposition of the three this deadly wound was cured. The two first he confuteth rightly, because those things hapned before this Revelation; whereunto it may be added that particular Emperours were not the heads here spoken of: for then the beast should haue had not seuen, but many more heads. The third shall be further considered afterwards.

Touching his owne opinion, I cannot see how it can stand, because that after this all the world is said to follow after the beast, and warre is made with the Saints who are ouercome, and power is giuen to the beast to doe two and forty moneths, whereas after the Councell of *Constance* many that had followed the Pope within a few yeeres fell from him, and warres were made against him with successe in diuers places, neither is his time halfe so long, if we reckon the 42. moneths, as in *Chap. 11.*

*Alphonfus
Mantuanus.*

Alphonfus Mantuanus an Italian referreth this wound to the time of the breaking forth of the light of the Gospell, whereby diuers Countries in a short time fell from the Pope, by which as by a deadly wound he seemed, as it were, to lye a dying, but reuiued againe by prospering in his warres undertaken against the Reformers: but neither doth the time agree to this.

For.

There is another opinion, that this mortall wound was giuen by the *Goths* and *Vandals*, whose History, and how deadly they wounded the Roman State, see vpon *Chap. 9.* vnder the fifth Trumpet. This wound beganne *ann. 469.* and lasted till that *Totilas* being ouercome by *Narces*, a Captaine sent by *Iustinian* Emperour in the East, about *ann. 560.* there was an end put to the Kingdome of the *Goths*, and this they count the healing of this wound; one part of the state being brought to misery by these barbarous people, but the other remaining whole still vnder the Emperours of the East, and succouring it thus in proceesse of time. And when the *Longobards* had againe brought a great part in subiection to them reigning 204. yeeres, they were expelled by *Charles the great*, being stirred vp hereunto by the Pope, and thus this wound was perfectly cured.

Others.

Others agreeing in the wound, hold that the cure was made by the Popes of *Rome* working by flattery, and the pretence of sanctity so effectually euen with the Conquerours, that they brought their necks vnder their yoke, and so reigned ouer all in the pristin splendor of the old Roman Empire. And some consent that *Iustinian* beganne the cure, not onely *Brigitian*, by repressing those Barbarians, but also by decreeing that the Bishop of old *Rome* should be the chiefe Priest of all, and *Phocas* perfected it about 50. yeeres after, when he made him vniuersall Bishop.

Touching these three last, and the third before mentioned by *Parents*, there is not much difference in them: for they all agree about the time when this wound was giuen, namely when the *Goths* and *Vandals* with other Barbarians preuailed so far, as that the Roman Empire was quite ouerthrowne & lay diuers yeeres for dead. And this is vndoubtedly the wound here meant, which cannot be applied to any particular person to be vnderstood by this head, because it reuiueth againe, so as neuer did any particular Emperour; but to the Imperiall state which had life again afterwards, & was more adored and admired than euer, as is here afterwards declared. The difference then is about the time of this cure and the person by whom it was wrought. And herein I prefer that exposition which maketh the Pope the Chirurgion, by flatteries & colourable perswasions, aduancing his Sea at *Rome* to as vniuersall a souereignty as was sometime that of the imperial seat in the same City, which was effected in the daies of *Phocas*, *ann. 606.* and more established not long after by *Pipin* the French King, and vindicated from the molestation of the *Longobards* by *Charles* the great his sonne, and in proceesse of time by the Popes practises augmented, so as that this sea reigned as well in the East as in the West, euen as the old Roman Emperours were wont to doe. And thus, as this deadly wound was long in making, being begun when *Constantine* the great diuided the East from the West, (which was a great weakening to this State, *Rome* reigning now but in these Westerne parts, which was wont to reigne ouer all) and growing more deepe and deadly by the coming in of the Barbarians: so it was long in curing, the

D d 2

cure

Constantinop.
Concil. the eighth
generall Council

Pet. du Moulin.
The accom-
plishment of
prophecies.

Verf. 4.

cure being begunne in the time of Phocas; and increased by a Councell at Constantinople in the time of Basilus who slew his associate Michael, that he might reigne alone, ann. 871. and perfected in the time of Michael Paleologus, ann. 1273. when the Grecians also were by his perfidie subiected to the Sea of Rome. I doe not thinke it so fit to ascribe this cure to any of these Emperours, because howsoever they were helpees, yet the other beast spoken of afterwards is plainly intimated to be he that cured this wound; and this beast is the papall Sea, as it shall further appeare when I come to explaine those words. One, a learned Writer that came now to my hands, differeth from all others about the time of this wound, for he assigneth it vnto the time of Aistulphus King of the Lombards, who he saith gaue this deadly wound vnto one of the heads, when he destroyed the Exarchate of Rauenna, which had continued 200. yeeres from Narses, as a Lieutenantship to the Emperours of the East: but he hauing now subdued the Exarch, challenged Rome also as a part of the Exarchate, ann. 750. Hereupon Stephen the second being then Pope, craued aid from Pepin the Emperour, being vnable to helpe, and preuailed so farre that hee came into Italy the first and the second time, subdued Aistulphus, tooke the Exarchate from him and bestowed it vpon the Pope, making him hereby Lord of Italy, ann. 755. This exposition maketh the head here said to be wounded to the death to remaine whole, euen when the Roman Empire ceased to be, because there were Exarchs vnder the easterne Emperours still, whereas the Imperiall dignity of Rome being this head, it was certainly thus wounded notwithstanding the continuance of an Exarchate of Italy. The bestowing of this Lordship vpon the Pope was not then the curing of the wound, but a perfecting of the cure begun long before, and now made more perfect seeing that from the time of Phocas at Rome there was exercised a kinde of imperiall power which in time grew more and more.

Quest. 4. How is the whole world said to admire after the beast, and to worship the Dragon that gaue power to the beast, and the beast?

Ans. They admire after the beast, that out of a venerable opinion

opinion conceiued of the beast follow him: and so all the world in a manner being drawne to it by instruments sent out from the Pope haue followed him. England in the daies of Gregory, first by Augustine a Monke; France, Frisland, Denmark, Germany, Slaunony, by Boniface or Venesfrid, about ann. 720. about which time also Ireland, Scotland, Norway, Sweuia, Lithuania, &c. were brought to venerate this power. They worship the Dragon, that is, the Deuill, who worship Idols, and the beast, that speake and make account of this state as of God and Christ Iesus himselfe, for infallibility of iudgement & immortality from all error: yet some make these two to be one, the worshipping of the Beast and of the Dragon, seeing in the Beast, the Dragon who doth set him vp is worshipped. Some vnderstanding all of the Roman Empire in the time of Heathenisme, say that they worship the Beast who receiue the superstitious rites and ordinances of that Empire. But one thing here maketh it most plaine, that it is not the Heathen, but the Papall Empire. Now after the cure of this wound which is followed and worshipped, viz. because it is said that they wondred after the beast, intimating that voluntarily they did submit, so as they neuer did to the Emperours, but by compulsion being overcome: neither did they generally attribute that diuine power vnto them as being vnderstandable, as God is, as they haue done vnto the Pope, euen all the earth, that is, such as are led by earthly things, the honours and preferments of this world, they cry out, *Who is like vnto the beast, or who can warre with him?*

Many Ancients, who are commonly followed by the Papals say, that Antichrist shall feine himselfe to bee dead three daies, and then reuiuing againe he shall strike all men into an admiration, &c. But Viegas himselfe doth sufficiently confute this: because it is not said, hee seemed to be dead, but was wounded deadly, and therefore he rather holdeth that one of the seuen Kings which shall fight against Antichrist, but afterwards submit vnto him, shall before such his submission bee wounded, but after be cured againe: but this is as absurd as the former, for not an opposite, but an head of this beast is wounded, and therefore no King fighting against him. Let

them tremble that reade this passage, who admire after any man, and extoll and magnifie him as if he were a God, as the Papiſts doe the Pope: for in thus doing, they worship the Dragon, and shew themselves plainly to be such, as haue not their names written in the booke of life, as it followeth, *vrs. 8.*

Vers. 5.

Quest. 5. How can the speaking of blasphemies be applied vnto the Pope, the blaspheming of God and of his Tabernacle, and of such as dwell in heauen, when as he doth worship them all? And what time is this two and forty moneths, of which it is said, *Power was given him to make warre two and forty moneths?*

Pareus.

P. du Moulin.
Brightman.

Ans. I hold herein with those, that expound this blaspheming of God of the Popes arrogating to himselfe such titles and abilities as belong vnto God onely; the titles of the head and husband of the Church, King of kings, the Lord of heauen, earth and hell, that hath all mysteries and lawes in the cloſet of his brest, Iudge of all, and to be iudged of none, who hath all power in heauen and in earth, shuterh and no man openeth, openeth and no man shuterh, yea, and the Lord God: the abilities are to make something of nothing, to make God, to make the word, to be free from all possibility of erring, to make decrees of the like certaintie and authority with the Canonickall Scripture, to be such a vniuersall Soueraigne, as that all vpon paine of damnation must be subiect vnto him, to giue the kingdomes of the earth, &c. for all these are maintained properly to belong vnto the Pope, and accordingly he doth take vpon him. Now that this is a blaspheming of God, it hath beene a tenent so ordinary and common, as that when our Saviour Christ did take the like vpon himselfe, as to be the Sonne of God, and so God; the Iewes cryed out, hee hath blasphemed: neither can a man speake greater things of himselfe, and more blasphemous against God than these. He blasphemeth his Tabernacle, which is his Church; by vaunting that the Church whereof he is the head, is the onely true Catholike Church, arrogating thus vnto his Apostaticall Synagogue that which is proper to the true Church of God, and as for the true Church indeed, he ladeth it with most ignominious

ous names of hereticall, schismaticall, infidell, deuillish and damned. The Church is called the Tabernacle in allusion to the Tabernacle of the Iewes, wherein God sometime dwelt in the midst of them. Hee blasphemeth the Saints in heauen by making idoll Gods of them, affixing them to certaine Temples, where the old idols of the heathen sometime dwelt, and assigning them such offices, some to be ouer hogs, some ouer hories, some ouer this particular disease, some ouer that, &c. These expositors doe also mention another interpretation of heauen, being taken for the Church, and so the Saints there for the godly here, whom the Pope blasphemeth by imputing vile names vnto them, and laying to their charge vile actions: but certainly wee must make a distinction betweene the Tabernacle of God here mentioned and heauen, otherwise the word should not haue beene varied, but as it was spoken of blaspheming the Tabernacle, so it should haue been added, and the Saints that dwell in this Tabernacle, but it is the Saints in heauen which may wel be properly vnderstood, and therefore this sense is the rather to be preferred. They make also the blaspheming of them, the ascribing of diuine properties vnto them, as when the Virgin *Mary* is prayed vnto by the name of Queene of heauen, our Lady, our onely hope, our saluation and mediatrix: and when of her and other Saints is begged helpe, comfort, deliuerance from sinnes, and from damnation. This is indeed a blaspheming of God, by ascribing that vnto his seruants which is peculiar to his maiesty, but how it should be termed a blaspheming of them I cannot see, for it is rather an ouer-honouring of them.

Some vnderstanding all of the old Roman Emperors, say that they spake great things when they boasted of their great victories, and blasphemed by preferring their idols before the God of Israel, & the Tabernacle which was amongst the Iewes, by vilifying it, and the Saints by speaking vily of the holy Prophets, and other seruants of God. But seeing this is after the wound giuen and healed in the Popes arising to the Imperiall State, as hath beene already shewed, the order will not permit this exposition.

Some by the Tabernacle of God vnderstand the body of Christ,

Dd 4

Christ,

Christ, which is blasphemed by the Popes taking vpon him to make it in the Masse, affirming that the Bread is his true substantiall body, and therefore to be adored as Christ himselfe.

Gagnan.
Gottan.
Blas. Viegas.
Beda.
Haimo, &c.

As for the expositions of those that apply all things here to Antichrist yet for to come, holding that hee shall blaspheme God by saying that he is no God, & that himselfe is God, that he shall blaspheme his name in speaking against the life & Doctrine of Christ, his Tabernacle, that is, the Church militant dwelling here, as it were, for a time in Tabernacles, and the Saints in heauen by saying that they are all damned: These, I say, and the like, whereby the ancients haue beene carried away in times past, I omit to confute, as falling together with that tenent of Antichrists reigning but three yeeres and an halfe, reiected long before in this our exposition.

Verf. 5.

Chap. 11. 2.

Beard.

As for the time wherein it is giuen him to doe, or to make warre, (for in some copies it is read the one way, and in some the other) viz. two and forty moneths, this is the same time which was mentioned before, Chap. 11. and is to bee computed likewise, the reader therefore may haue recourse thither. Some expound it of the continuance of the Roman Empire, as it was gouerned by Emperours and Kings, &c. till the comming in of the Gothes and Vandals: for from the building of Rome till the birth of Christ, were seuen hundred and fifty yeeres; from thence, till the ouerthrow of that Empire, about five hundred yeeres, in all neere vpon one thousand two hundred and threescore, set forth by these two and forty moneths.

Fox.

Some expound these moneths, as Daniels Sabbath of yeeres, and so reckon them to bee two hundred ninety and foure, all which time the Roman Empire did by persecution, as here it is said to bee giuen him to doe: for from the imprisonment of Iohn the Baptist. when this persecution may be reckoned to begin, to the time of the Churches deliuerance at the death of Licinius, who was overcome by Constantine the great, were iust two hundred ninety and foure yeeres.

P. du Moulin.

Some holding, as I haue already said, that the time here described, is the same with that Chap. 11. viz. one thousand two hundred and threescore yeeres of the Papall persecution, begin

gin it not till ann. 755. and extend it to 2015. which is almost 400. yeeres hence.

And lastly, some taking this time for the whole time of *Brighman*.

Antichrists birth, growing, wounding, and recovery, that he might be able to exercise his malice against the Church of God, begin it ann. 304. when ambition first crept into the Church through the bounty of *Constantine* the great, and end it ann. 1546. at what time the Councell of *Trent* hauing so plainly opposed it selfe against the light then breaking out, the forces of the Papacy were broken, men beginning euery where to revolt from the obedience of that Sea: but because that part of this time the Pope could doe little or nothing, viz. all the time of the Empire of the *Gothes*, which was one hundred and forty yeeres, they hold that this space of time is to be added to one thousand five hundred forty and six, wherein he shall still haue power, that is, vnto ann. 1686. but then there shall bee a full end of his greatnesse, and in this time is his fight with the two witnesses mentioned Chap. 11. Whilst I was considering of these diuers expositions, I heard a man of great note for his accurate calculating of these times, handling this very point; his opinion was, that this time ought to be begun when the head spoken of in the Text was deadly wounded by the irruption of the *Gothes*, *Vandals*, and *Rugians*, which because it was not all at once, but at three most remarkable times, first vnder the conduct of *Alaricus* King of the *Gothes*, ann. 414. 2. Vnder *Genfericus* King of the *Vandals*, ann. 445. or 459. 3. Vnder *Odoacer* King of the *Rugians*, ann. 476. he determined it to bee vncertaine when this time of the beast shall bee fully ended, euen as the ending of the seuentie yeeres captiuiety spoken of by *Ieremiah* was vncertaine, till the accomplishment vpon the like reason of three seuerall times of captiuiety, from either of which it might bee reckoned. And thus the neereft time should bee ann. 1658. reckoning by the *Egyptian* account, the next 1689. and the furthest of all, 1710.

But this beginning of the time cannot stand, because to haue power to doe, argueth life and strength, and not a languishing estate, as of one deadly wounded; and in the order of the Text, it is after the healing of the wound againe, that this power is giuen.

giuen to the beast; and not in the time that he lay bleeding vnder the wound. Against that of *Brightman* I haue shewed my reason before, *Chap. 11. 2.* and it is improbable that this time of two and forty moneths should be interrupted, and so to be made vp by one hundred & forty yeeres following after: and if it be taken together, & so ended at the time of the Councell of Trent, the Popes hath farre exceeded his limited time, seeing he hath made so much stirre about religion, now fourescore yeeres since, and still preuaileth mightily, and so here were little solid comfort in the prophecy. The errour in *Du Moulin* is in that he beginneth this time too high, long after the wound healed, whereas the time of any Potentate is to bee reckoned, not from his comming to an height and perfection of power, but from his very first beginning to reigne, though more weakly. The rest that apply these moneths to the old Roman Empire, consider not the wound made and healed, after which the computation ought to begin, and whereas the scope of this Reuelation is chiefly to comfort vs against the Roman Antichrist by setting a bound to his reigne, by this their exposition applying this time another way they leaue it boundlesse. Other expositions there are, but lest I should be ouer tedious, I omit to recite them, resolving most confidently, that this time began *ann. 606.* as I shewed before vpon *Chap. 11. 2.* when the deadly wound of the Roman Empire might well bee said to be healed in the Popes rise and first attaining to such vniuersall authority.

Verf. 10, 11. Touching that Epiphonema *vers. 10, 11, 12.* it is agreed that it is added to stirre vp men to a diligent enquiry about Antichrist, that finding him out, they may take heed of being carried on with others to worship him to the destruction of their soules: the comfort is, that Antichrist who hath tyrannized for a time, by killing with the sword, and bringing his oppugners to great misery, shall finally perish most miserably himselfe, at what time the Saints who haue suffered vnder him shall haue perfect deliuerance. And this is the end that faith and patience shall haue, after the greatest troubles and miseries, and the end that cruelty and oppression shall haue, though it goeth on vnreuedged a long time.

Quest.

Quest. 6. And I saw another beast rise out of the earth, which *Verf. 11.* had two hornes like the Lambe, and spake like the Dragon, &c. What beast is this, and what is meant by his rising out of the earth, by his Lambe-like hornes, and Dragon-like voyce?

Ans. This beast is the Pope of Rome, who doth no more differ from the first beast, but that the state whereof hee is the head is represented by it, and hee the head ruling in that state by this. They which by the first beast vnderstand the old Roman Emperours, by this doe generally vnderstand the Popes reuiuing that decaying Empire: but they which make both these beasts one and the same, interpret the first of the Pope the head, and this second of his guard of spirituall persons considered together with him, who endeavour by all meanes to aduance him in the hearts & deuotions of the people. Why the first beast may not be taken for the Roman Emperours of old, I haue already shewed, and touching this guard, or these instruments helping to aduance the beast, I cannot see how they should bee here represented: for it is not any body but an head which the Spirit of God doth altogether apply himselfe to describe here; this beast therefore doth set forth the Popes when they came to an Imperiall dignity, thus putting life againe into that state altogether ruined by the irruptions and preuailings of the Barbarians.

Brightman.
He hath equall power with the beast, so as no instrument of the Popes hath or euer had.

That which is here represented doth serue to declare, how & by what meanes the deadly wounded head was healed, & after that preuailed so wonderfully: for something hauing bene shortly spoken of the Roman State, as it was from the beginning thereof, that Antichrist, whose description is chiefly intended, might be the better vnderstood, it is shewed first, that after this head wounded, he sprang vphy the healing of it againe, *vers. 4. 5, &c.* and then more at large this Antichrist the Authour of so great a cure is described, and what powerfull meanes he vsed to effect it.

The Pope who is this Antichrist, is said to rise out of the earth, because from a poore and meane beginning he attained to such an height of dignity, being but lately a poore Bishop, and subiect to Emperours, Kings and Princes, hee suddenly rose vp above them. He hath two hornes like the Lambe, because

Ribera
Pareus.

because the Lambe the Lord Iesus is his pretence, he boasteth himselfe to bee his Vicar : but hee hath onely two of his seuen hornes, to intimate his weaknesse in comparison of the fulnesse of Christs power. *Hee speaketh like the Dragon*, that is, like the Deuill, for the Dragon hath been before shewed to be the Deuill; concerning whom, howsoeuer we read nothing before of his speaking, yet that he had a mouth to speake is intimated, in that the first beast being reuiued, to whom he gaue his throne and power, is said also to haue giuen vnto him a mouth to speake great things and blasphemies, *vers. 5.* His speech then is added, that he might bee the better discovered, as the Aile of *Cuma* marching in the Lions skin was discovered by his braying. If a man should looke at nothing but his hornes like the Lambes, that is, his goodly pretence of setting forth Christ and the right gouerning of his Church, he might easily be deceived, but attend his speech so full of pride, arrogancy and blasphemy, whereof it hath beene spoken before, and thou mayest easily discern him to bee Antichrist. Some expound his rising out of the earth, of his rise by the helpe of secular powers aboue them all, and his two hornes of *Charles* and *Pipin* subduing the *Longobards*, and other enemies vnto him, applying this his rise vnto those times wherein he did so much differ from that which hee was before, that he is, as it were, another beast for the accession of more authority. He speaketh like the Dragon also, say they, in that as the old Emperours, so hee deposeth and setteth vp for Kings whom he willeth. Some by the two hornes vnderstand the double power of the Pope, spirituall and temporall. But I rest in the former exposition as most simple, and agreeing to the drift of this vision, which is to shew the faire pretence vnder which the Pope should ascend to his height of honour. Note, that this is a certain marke of one which hath no communion with Christ, how much soeuer he pretendeth him, if he be of an arrogant speech magnifying himselfe aboue others: for this sheweth a proud heart, fith out of the abundance of the heart the mouth speaketh, whereas the humble only haue communion with Christ, and with such the Lord dwelleth, *Esa. 66. 2.*

Quest. 6. How doth the Pope exercise all the power of the first

Brightman.

Nappier.

Verf. 12, 13,
14, &c.

rst beast, and how doth he cause all to worship the first beast? How doth he make fire to come downe from heauen? What image is it that hee causeth the inhabitants of the earth to make to the first beast, and how doth hee giue life vnto it to speake, that it might bee worshipped, hee destroying all that refuse to worship it, and not suffering any to buy or sell, that had not his marke, &c.

Ans. They that by the first beast vnderstand the Roman Emperours, expound these things thus; *He exercised all the power of the first beast before him*, that is, as the Roman Emperours who were before the Popes, made account that all kingdomes were their owne to dispose of as they thought good; so the Popes represented by this beast, doe both challenge and vsurpe a power ouer all kingdomes. Witnesse *Stenobus* the Popes Library-keeper, who put out a booke, wherein hee sheweth out of the Register of *Gregory*, that the kingdomes of *Spaine*, *England*, *France*, *Denmarke* and *Pannonia*, &c. are held of the Sea of *Rome*, & that the kings holding them are but vassals of that Sea. And as the old Emperours made warre vpon all that refused to be subiect vnto them, filling all parts with slaughters and bloud-shed, so doe the Popes, as all the world knoweth. *He maketh all the inhabitants of the earth to worship the first beast*: that is, either the Roman Empire now twayed by the Pope, in that they haue brought it to passe, that this Empire is now euery where accounted sacred and diuine, and accordingly reuerenced: or idols, whereby the Roman religion being receiued by their subiects, the Emperours are said to be worshipped, and so now the Popes by their images, which are the same in effect, constituting in a great part the Roman Catholike religion.

And doth great wonders, so that hee maketh fire to come downe from heauen in the sight of men: that is, many lying signes either by the fraud of Monkes and Priests, or by some euill art. The fire is spoken of in allusion to *Elias*, who called for fire from heauen to consume the Capitaines with their fitties who were sent to fetch him. Popes haue caused fire to come downe from heauen, partly by pretending to giue the holy Ghost, who is compared to fire, and once came so downe from

Aet. 2.

from heauen; and partly by their excommunications like lightnings, in that vnto them are added fire-brands, and candles burning, which together are throwne downe from an high, as if fire came downe from heauen to smite the excommunicated. This is said to be done first in the sight of men, then *vers. 14. in the sight of the beast, which is all one; for most men, yea and the beast himselfe, that is, the Empire wherein the Pope doth this, is deceived by these signes.*

Verf. 14.
Napier.

Saying to them that dwell on the earth, that they should make an image to the beast, &c. The image of the first beast was the new re-created Empire in Charles the great ann. 800. being crowned Emperour by Leo the third, when as the Empire had bene void from the time of Augustulus by the space of three hundred yeeres and vpward. And it is significantly spoken, he said to the inhabitants of the earth, or to the earthly minded men who were ruled by him, that they should make this image, because the Pope did no act towards it, but spake and so stirred others vp to establish a new Empire by appointing seuen Electours to chuse one at euery time of vacancy, which yet was but an image in comparison of the old Roman Empire, so far did it come short of it in glory and power. And *be had power to giue life vnto the image of the beast, &c.* that is, to this re-created Empire: for all the life of it is from the Pope, and whatsoeuer it speaketh or decreeth is by his direction. And caused that they which would not worship the image of the beast should be killed; that is, which would not receiue the ordinances and Lawes of this Empire touching the Roman Catholike religion, for by embracing that religion the image is worshipped: all then that refuse to be Papists, they take order to put to death.

Verf. 15.

Verf. 16.

And he caused all, both great and small, free and bond, &c. to receiue a marke in their right hand, or in their forehead. This is added the better to know this beast, his marke or character must needs be receiued, that is, a publike and open profession must be made, that a man is a Roman Catholike, and beleueeth all their new Articles touching the Supremacy, Transubstantiation, Purgatory, &c. for to beleue in Christ, and to hold all Articles of the Apostles Creed, and to receiue the word and Sacra-

Sacraments, are nothing worth without this, neither is Baptisme of any force without the Character of Chrisme in confirmation giuen by the Bishop. Such may neither buy nor sell, that is, as excommunicate persons others may not haue communion with them: for neither Turkes nor Iewes are dealt so hainously withall as poore Protestants, no place is allowed vnto them, nor any being in the world. The marke, the name, and the number of the beasts name is all one, hee that hath the marke hath them all. Hitherto out of Bullinger. Others not differing much here-from, expound the Popes exercising of all the power of the first beast, of his cruelty against the faithfull, as great as euer that of the heathen Emperours was: his miracles in general only of sundry strange miracles related to haue been done for the establishing of Popery, his causing men to worship the image of the first beast, of his compelling all to the obedience of the Roman Sea, otherwise they shall beare none office, nor bee suffered to haue communion with men, &c. as hath bene already said.

They that by these two beasts vnderstand one Antichrist, which is the succession of Popes in the Sea of Rome, expound the power of the first beast exercised by this in the sight of the first, of his blaspheming, warring against the Saints, and reigning ouer euery tribe and nation, which the Pope doth by his Legats and subordinate officers; and so it is said to be done in the sight of the first beast, because his agents doe it at his becke, and they doe many great wonders to draw the world to the veneration of the Pope. *Hee maketh fire to come downe from heauen*, that is, as was before expounded, by giuing the holy Ghost, and by his excommunications, and this kinde of miracle is the rather singled out, as answerable to a speech in vse amongst the Iewes euen till this day, *If any man shall make fire to come downe from heauen, and deny the Law of Moses, let him be accursed.* The image to the first beast is the image of Christ; the Virgin Mary, and the holy Apostles at the Popes command made, serued and adored by earthly people, these are enliued by the imposture of Priests and Fryers, and made to speake, laugh, frowne, and sweat. The marke in Greeke is *χρῆσμα*, not *χαρῆμα*, setting forth more at large any note or marke

Summa angel. in titulo confirmat.

Parus. Napier.

Heb. 1.

marke, whereas *χρυσος* is the image or resemblance of a thing, so Christ is called *χρυσος το παρρησις*: it is not any externall visible marke vpon the forehead or right hand indeed, but the profession of being a Roman Catholike, and a readinesse with all the might to defend that Religion. This Character is double, as there are two sorts of men of that Religion; first, of the common people, the *Chrysm*, *Holy water*, *Agnus Dei*, *Crucifixes*, &c. secondly, of the Religious, their vow to propagate and maintaine it to the vttermost, and therefore by a wonderfull prouidence it is come to passe that such professe an indelible Character to be imprinted vpon them in their ordination.

D. Abbot.

Others expound his causing men to worship the image of the first beast, of the Popes seeking honour to himselfe vnder the colour of antiquity: his miracles of making fire to come downe from Heauen of the Popes smiting men with his Excommunications, as if it were with fire from Heauen. *Hildebrand* a Pope, in his Epistle to the *Germanus* said, that *Henry* the fourth being smitten with his Excommunication was blasted with lightning. A certaine Bishop reprouing him for his heart-burning against *Henry*, perished by lightning, and giuing vp the ghost cryed out, Oh wretch that I am, alas I am carried bound with a fiery chaine to hell, &c. The Image which he would haue men to make vnto the first beast, is the acknowledgement of the same power and authority in him that was in the Bishops of *Rome* of old before the deadly wound giuen. In other things there is no difference.

Bellarm. in.

Viegar.

Riber.

Others that expect Antichrist yet to come, who they thinke shall be but one particular man, reckon vp three notes whereby he may be certainly knowne; first, his reuiuing againe after death as Christ did; secondly, his causing of fire to come downe from Heauen, as Christ sent the holy Ghost in the likeness of fiery tongues; thirdly, his giuing life to an image which hee should cause to bee made, as Christ gaue life to dead bodies by his diuine power, which because they cannot rightly bee applied vnto the Popes of *Rome*, they maintaine that they cannot be Antichrist, but some other yet to bee expected. But the expositions of ours already set downe make

it

it plaine that these things doe most fitly agree vnto the Popes, wherein though there be a litle difference, yet it is agreed amongst vs all in the maine, that the Antichrist of *Rome* is here painted out in his liuely colours. And it is indeed absurd to imagine the fulfilling of these things according to the letter, for so Antichristianisme should be no mystery, neither should there need such wisdom by the number of his name to finde our Antichrist. That the Pope is this Antichrist it is no new coniecture of ours out of malice, but a very ancient opinion maintained by sundry learned and godly men in diuers ages of the world, that no time since his springing vp might want a testimony hereof. *Gregory* the first, called the great, about *Greg. lib. 4. v. 18. Epist. 38. Rex* ann. 600. plainly foretold of his being at hand, saying the King is at hand, and which is horrible to speake, an army of Priests is prepared for him, because they warre for the maintenance of pride who were set to leade the way of humility. Herein he spake most truly and significantly when Antichrist was euen at the doores: for the very next Pope to him after *Sabinianus*, namely *Boniface* the third beganne to fulfill this prediction when hee obtained the title of vniuersall Bishop. *Annulphus* Bishop of *Aurelia*, in the Councell of *Rhemes*, about an. 900. brake out into this speech touching the Bishop of *Rome*, What thinke ye of him that sitteth in his high Throne, clad in Scarlet and glittering with gold, what thinke ye him to be? Verily, if he be destitute of charity, he is Antichrist. Ann. 1240. a Councell was held at *Ratisbone* against the tyranny of the Roman Bishops, wherein *Eberhardus Archiepisc. Salisburg.* rising vp said, Vnder the title of the high Priest we may perceiue, if we be not blinde, a Wolfe in the coat of a Shepheard. *Hildebrand*, like an Antichrist 170. yeeres agoe laid the foundation of this Empire, and beganne the warre, which hath beene continued by his successors euer since. These high Priests of *Babylon* desire to reigne alone, they cannot beare an equall. Beleeue me, they will not cease till that all powers being put downe they sit in the Temple of God, and exalt themselves above all that is worshipped. He changeth Lawes and establisheth his owne, that wretched man whom they are wont to call Antichrist doth contaminate, kill

Ee

and

and destroy, &c. *Abbas Joachim*, who also lived about the same time, called the Pope Antichrist. *Ann.* 1158. *Gerhardus* and *Dulcinus* taught, the Pope to bee Antichrist, and *Rome* with the Clergy there to be *Babylon*. *Ann.* 1160. was *Waldus* who taught the same. *Ann.* 1370. *Francis Petrarch*, an eloquent Italian, wrote many inuectiues to the same effect. Who so desireth to see more, let him looke into *Catelogus testium veritatis*.

He that doth not wilfully blindfold his eyes cannot chuse but see the Pope to bee Antichrist, here described by the second beast: for he hath all the power that euer the Roman Empire had, whereunto the Deuill gaue his Throne, setting vp Kings and deposing Kings, ruling and reigning farre and wide, and all this is done before that beast or in his sight, that is, before the people of this Empire in whom it consisteth, for *vers.* 13. that which is said to be in the sight of the beast, is said to be in the sight of men. He causeth the first beast to be worshipped, that is, his owne greatnesse to be admired and reuerenced, which is the same with the ancient maiesty and dominion of this Empire: for in the state ouer which the Pope doth now rule set forth by the first beast there were two things, the peoples of diuers Countries and Nations, and the imperiall authority exercised ouer them; in respect of the first, hee is said to doe these things in the sight of the first beast, in respect of the second, to cause all men to worship the first beast by being obedient to this authority now translated to himselfe.

Vers. 13.

Touching the great wonders and fire brought downe from Heauen, I subscribe to *Pareus* and *Brightman*, who haue sufficiently illustrated this passage. Touching the image of the beast which he causeth the inhabitants of the earth to make, I cannot approue of that exposition which applyeth it to Images decentfully inclined, because this image that he speaketh of here hath power to put to death all that will not worship it, so as a Popish Image hath not, neither doe I thinke that the present Emperours are meant, who are but Images in comparison of the old Emperours, for the Pope is not so eager to haue them worshipped by the people, but rather to debase them

Vers. 14.

them, that he alone may goe away with all the honour: but it is a religious kinde of worship which is here meant, and the Pope himselfe is this Image, and he doth say vnto men, That they should make this Image by teaching it to bee necessary vnto saluation to haue the successor of Saint *Peter* in the Sea of *Rome* for vniuersall Emperour of the world: for this is in effect to reare vp an Image of the first beast, that is, of the old Imperiall authority: and because that if the Pope had no more but this title without any liuely Imperiall power, hee should be but as it were a dead Image and exposed to contempt, he bringeth it about by his bewitching doctrine, that he is thus esteemed in the hearts of men who are all ready to fight for his honour as for the diuine Maiesty, and to suppress all oppugners, and thus he putterh life into this Image, &c. For this beast is both a beast and a false prophet; as he is set forth by the name of a beast, his authority is intimated, that he is a great ruler and commander; as he is a false prophet, hee raiseth vp his Empire and command by his delusions to such an height, as that he becommeth a very liuely Image of the supreme Roman Maiesty, not suffering himselfe to be neglected any more than the old Emperours did. The wofull experience of these times doth shew the truth of this prophesie, there being nothing whereof the Pope is so tender as of this Vniuersall honour, not sparing sex or age, but killing all that will not giue it vnto him.

Touching the marke which all are caused to receiue on their *Vers.* 16. forehead or right hand, though *Bullinger* and some others *Pareus* hold, the marke, the name, & the number of the name to be all one, yet some distinguish them, expounding the marke of the indelible Character, which Priests and religious persons are said to receiue in their ordination, when lifting vp their right hand they swear fidelity to the Pope, and by anointings and rasures they are marked in the forehead for his: and the name and number of his name, of the marke, which all others of that Religion receiue, which is to be called Roman Catholics. Some a little diuers from this, by the marke vnderstand the oath and publike profession of such as are in holy orders, and of Princes and great persons to defend the Roman

Napier.

man Catholike Church and Pope; and by the name, the title whereby the common sort of the Papals are knowne, as Pontificians, Catholikes, or Papiſts, from the Pontifex, Catholike Biſhop or Pope; by the number of the name, ſuch as are more remote from the Pope, and yet dare not renounce all obedience to his ſea, as the Grecians. *Napier* conſenteth vnto *Bullinger*, that the marke, name, and number are all one, and therefore readeth it, *Chap. 15. 2. The marke of the number of his name.* I cannot ſee how the diſtinction before named ſhould ſtand, becauſe the very marke is receiued by all great and ſmall, rich and poore, and therefore not by Princes and the Clergy onely. And if the marke were a diuers thing from the name or number of the name, it would haue bene as needfull to ſet men a worke to finde out all three, as this one of the number of the name. I ſubſcribe therefore to *Bullinger* and *Napier* touching the identity of theſe three. Touching the name, and number of the name, wee ſhall ſee more in the next queſtion.

Note.

Note from that which hath bene already said, that the cursed instruments of the deuill can goe farre in shewing signes and doing acts of great power, and therefore wee ought to take heed of being deluded hereby, yea; by Gods permission, they kill and shed the blood of such as withstand them, whereby we may gather a certaine marke of an Antichristian spirit communicating with the great red Dragon, and by consequence, of the communion that the bloud-sucking Papacy hath with him.

Verf. 18.

Quest. 7. What name is set forth by these Greeke letters $\chi\varsigma\epsilon$, which are said to be the number of the name of the beast, and yet the number of a man?

Ans. Before we come to the resolution of this question, something is to be premised touching the words of the Text: First it is said to be *the number of a man*, according to some, because man may compute it, these numbers being to be taken not as mysticall numbers, as some others in this booke of the Revelation; but for so many as these numerall letters doe by the visuall account of men set forth, and therefore one expoundeth these words as an explication of what was said before, let him

Richard. de
Sanctovictora.
PARIS.

him that hath wisdom find out the number, for to number *Ribera.*
is the point of a man, not of any other creature which is void
of vnderstanding: according to others, the number of a man, *Aretas.*
because a familiar and ordinary name amongst men: accord-
ing to others, the number of a man, not of any deuill or o- *Beda.*
ther creature, for no such is to be vnderstood, though he hath
beene hitherto spoken of as a beast; and to this last doe I sub-
scribe, as plainly shewing that fond popish conceit, that
Antichrist should be begotten by the Deuill; for as touching
his generation, he shall be but an ordinary man as others are.
An ordinary name it is vnlikely that it should be, because by it
Antichrist is to be knowne from others, so as he could not be
by his name, if it were common to other men also: neither
needed there any such caution to say, that the number is of a
man, as hee doth vsually vnderstand numbers, which other
creatures doe not, for this is a thing commonly knowne
without admonition, and it is implied in the words before
that he must be a man and a wise man that can cast vp this
count.

Secondly, touching the numbers $\chi\epsilon\varsigma$, *Pareus* maketh mention of some that reade it $\chi\epsilon\varsigma$, but all Greeke Copies are otherwise, some reade it in words at length, $\epsilon\chi\alpha\rho\alpha\sigma\iota\varsigma$ $\epsilon\chi\iota\mu\alpha\tau\alpha$ $\epsilon\chi$, as all Latine Copies and *Arias Montanus*. But *Irenaeus* affirmeth, that these letters are found in all Copies, and inueigheth against the changers of the letter. *Iren lib. 5. c. 25.*

For the severall expositions of this number, it were but
lost labour to recite all; I will therefore name some onely, re-
ferring him that desireth to see more to other Writers. Some
thinke that this number setteth forth the time when Anti-
christ began: but that being *ann. 606.* here are threescore
yeeres more, neither could by the time, the marke of the
beast be found out and his name, as by this number. Most
therefore hold that these be the numerall letters of his name,
not precisely to be found therein letter for letter, but such let-
ters as amount according to the Greeke numbring to this
number, and hereupon diuers men haue inuented diuers
names which I spare to mention, but that which the most
learned and iudicious of our side doe generally rest vpon

*Bullinger.
Baleus lib. 3. de
act. Pontif.
Pareus.
Fox.
Napier.
P. du Moulin.
Grasser, &c.
Brightman.*

is, *Αελανος*, *Α* valet 30. *α* 1. 7300. *ε* 5. 110. *ν* 50. *ο* 70. *ς* 200. found first in *Ireneus*, and the name *τεσσαρ* comming to the same number. *Fox* findeth this number in this name in Hebrew, ט ע ר מ ר *ר* valet 200. *מ* 40. *ע* 70. *ט* 50. *ר* 300. and in Greeke, *εσσαυος*, *ς* valet 100. *ο* 70. *μ* 40. *υ* 50. *υ* 400. *ς* 6. This I confesse doth moue me much for the reuerence of so many and graue Authors: but seeing this number of 666. is not set forth in words, as the number of them that follow the Lambe, *chap. 14.* and of the sealed ones, *Chap. 7.* I cannot be perswaded that the Spirit would haue vs looke barely to this number, but to the very letters here vsed. And indeed, as long as we goe this way to worke in finding out this number, we shall neuer be able to conuince the aduersary, there being so many names more containing this number, though all circumstances here considered, some name agreeing to the Pope is most probably the name here meant. It is not without cause therefore, that one doth so much wonder that so many graue and learned men should be carried away in this manner; howsoeuer I like not his coniecture neither, that the number of the name of the beast is compounded of sixes in opposition to the number of those that follow the Lambe who are counted by twelue thousands, *Chap. 7.* of euery of the twelue Tribes, intimating that the followers of the beast are not any of this number, but rather a building reared vp by Satans chiefe instrument, as sometime the golden Image of threescore cubits height and six cubits breadth set vp by *Nebuchadnezzar*, and not of that building called the new *Ierusalem*, *Chap. 21.* consisting altogether of twelues. For the scope of setting downe this number is not to shew that the followers of the beast are opposite to the followers of the Lambe, or of the Devils stirring vp, for this hath beene already made plaine enough, in that the Dragon is said to giue the beast his power, and all are said to follow him but onely such as haue their names written in the Booke of Life. But the intent here is to teach vs a marke or name whereby all that are wise may certainly know him and beware of him. The Papals to keepe men from searching too farre herein teach, that it is impossible to know his name before that he be come, which time taking for granted that it is not yet, all search here-

after

after may seeme to be vaine. For they say, that as the name *Iesus* could not be knowne till his comming, although one of the *Sibils* did foretell the number that should be in his name in these Verses, *Namq, octo monadas, totidem decadas super ista: Lib. 1. Sibyl. ear- atque hecatontadas octo infidis significabit, Humanis nomen*, that is, 8. ones, 8. tens, and as many hundreds, that is 888. which are found in the name *ΙΗΣΟΥΣ*, *Ι* valet 10. *Η* 8. *Σ* 200. *Ο* 70. *Υ* 400. *Σ* 200. so the name of the beast should not be knowne till his comming: but blinde men that they are, whilst they affirme a truth, being mistaken in the time, they cannot see him who is most easie to be seene to be disciphered out by this name and marke. It hath bin an ancient opinion, that the compend which is vsed to expresse the name Christ should bee the marke of Antichrist, which compend is this, *P* the lower part of which is *τ*, the vpper part, the Crosse *✕* intermingled with the *τ* *χ*, together *χ* *ς* Christ. And herein *Ambrosius* is so confident, that he saith it was reuealed vnto him. Somewhat answerable vnto this is that which some haue deliuered touching the marke of the beast, which they say is the signe of the Crosse, for that is made in diuers figures, two of which our Lords Crosse *†* and St. *Andrewes* Crosse *χ* as they call them, are plainly in this compend. Now the name is somewhat more than the marke, for when a man setteth his marke vpon any thing he doth it by a letter or two, so the marke here is but one letter *χ* or *τ*, but the name hath in it three letters of note, *χ* *ς* *ς*, not much different from the forenamed compend of Christ, for in stead of *ς* being as much as *st*, there is *τ* the last letter of this name, and in stead of *χ* *ς* which as one hath well noted, if it be written thus, *α*, as it often is, it doth not differ from the letter, which in Latine is equiualent to *ξ* in Greeke, for sometime *α* is written thus, and if otherwise, as is more vsuall, it is thus, *χ*, and so is most suitable to the marke before spoken of. And it is to be thought that the Spirit of God purposely altered the middle letter, putting *χ* in stead of *ς*, that we might take occasion to seeke in another language the mystery that lieth more close vnder the Greeke *ξ*, but is most apparant in the Latine *X*, and so in the Latine stare find the beast here pointed at, which in all things pretendeth Christ, but in truth is altogether for superstitious cros-

E e 4

sings

sings, and other vaine humane inuentions, the true *sign*, or root of truth, Christ, signified in being put out, or quite hid-den through the multitude of superstitions.

To conclude then, I hold, that the number of the beasts name consisting in three letters, is the number of the most re-uerend Name of Christ, with the alteration of the middle letter into one equivalent to the Roman X. being a Crosse, which is vsually by the Popes and Roman Catholikes affixed at the end of this or any other name of Christ, as thus *Xesus X. Inuocatus X. Scimus X.* but hath not bene thus vsed by the Euange-lists or Apostles: so that where we find a chiefe ruler above all others glorying in the bare name of Christ, and in the figure of the Crosse, we may confidently affirme there is Antichrist, for euen very ancient Writers haue held, that he should come vnder the fairest pretence of holinesse. And where can we else finde such an one in all the world, but in the *Sea of Rome*, the Bishop whereof calleth himselfe Christs Vicar, and carrieth himselfe as if he were Christ, forgiuing sinnes, and pretending to bee the husband of the Church, and the rocke where-vpon shee is built, the very peculiar of Christ Iesus; and as for the figure of the Crosse, it is alwayes carried before him, all his Bulls of pardon are guarded with many Cresses, and he maketh Cresses to bleise himselfe and the people. By a singular diuine art therefore is hee set forth by these letters, which are all the letters numerall both in the Greeke and Latine Alphabet, representing the Crosse, for *χ* is a plaine Crosse, and *τ* the last letter of *ς*, and if you take it together it doth also signifie the Crosse, which is *crosses*, and therefore may well be marked out by *ς* the first letters thereof, and *ε* taken in the letter equivalent thereto amongst those to whom it properly pertaineth is *χ* the figure of a Crosse, or take it together with *χ*, and it may well set forth the Crosse, which is *Cross*, or more barbarously written, as it is sometime, *Chrux*, seeing these two *χ ε* are the first and last letters of the word, which in short writing are vsed for the whole word.

Consider this (O ye Papists) and be confounded, for your head thus plainly shewed to be the beast that shall goe into perdition with all such as are deceived by him. Doe not with

Ribera

Ribera seeke to elude this, by holding that Antichrist shall *Ribera* giue for his marke in his seale, the forme of a Dragon: for his owne fellow *Viegas* confuteth this; neither with *Viegas*, or *Gag-nans*, by saying that this name, & what it meaneth, cannot yet be knowne, especially against one of your owne side, *Amster-tus*, who most seriously professeth, that it was reuealed vnto him what the marke of Antichrist was, whereby much light is giuen to his name, as hath bene already shewed. Why will ye beleue other reuelations of other your writers if not this, being contested vnto by grounds of truth? If it shall be said, then wee in the Church of *England* haue the badge of Anti-christ, because we haue crosses in Baptisme, vpon our coine, and in sundry places; I answer, it is not the bare vsing of a Crosse that maketh this badge, but the ascribing of vertue thereto to blesse euery thing, as we doe not, and glorying in the externall forme, which is farre from vs.

It is the point of euery wise man to enquire into these things, for he that hath wisdom is bidden to count the number; and if we be not of the number of the wise, but foolish God will not acknowledge vs for his, no more than the foolish Virgins. Let all then make conscienceto search and enquire into this number: and if my labours herein may be any helpe to the Reader, let him vse them, or enquire out better reason; in the meane season this doth fully satisfie me, and God open the eyes of all his people euery where, that they may not ignorant-ly bee seduced by this beast any more, to the destruction of their soules; and giue courage and resolution to vs, who through his mercy are made to see, that wee may neuer yeeld to beare the beasts marke, but rather with the Saints yeeld to bee killed here, that wee may liue with the Lambe here- after.

Note.

Matth. 25.

CHAP.

CHAP. XIV.

Quest. 1.
Verſe.

*N*D behold a Lambe standing upon mount Zion, and with him an hundred forty and foure thousand, hauing his Fathers name written on their foreheads, &c. Who are these, and to what time is this to be referred? What is that muscalle voyce which commeth from heauen, and the new song sung there, which none could

learne but these one hundred forty and foure thousand? And what is meant by saying that they are virgins, and follow the Lambe, and that they are the first fruits vnto God, and that no guile is found in their mouth, &c.

Ans. I will not delay the Reader much here with diuersity of expositions, for this place, as I take it, is parallel to that in the seuenth Chapter, so that as there after much violence and blood-shed of the seruants of God spoken of before, it is added as a comfort, that of euery tribe were sealed twelue thousand, making vp all together this number of one hundred forty and foure thousand, which stood fast vnto the truth of God notwithstanding the danger of those persecuting times: so likewise here, after the beasts bloody proceedings against all that would not worship him spoken of in the fore-going chapter, this comfort is added, that the Lambe Christ Iesus all the time of Antichrists reigne standeth vpon mount Zion, that is, is vigilant ouer his Church to preferue it from perishing, and hee hath still with him, even in these times of greatest streights, an hundred forty and foure thousand followers, that is, many thousands thorowout the twelue tribes of his whole Church dispersed ouer the world, set forth thus in allusion to the old Church of God vnder the Law. And these followers of his are vnmoueable as mount Zion, that is, most fixedly adhering

In calling him the Lambe he taketh vp the speech vsed Chap. 7. 8. All worship the beast whose names were not written in the booke of life of the Lambe.

adhering to his truth, for so the firme standing of the faithfull is described by the Psalmist, saying, *They that trust in the Lord shall be as mount Zion, that can neuer be removed.* And they haue Gods name in their forehead, to set forth their constant & confident professing of the truth of God, all superstitions of Popery, which are a marke vpon the forehead of those that follow the beast, being vterly abandoned. And as after the sealing there, an infinite multitude are brought in with white robes and palmes praising God, with whom the Angels ioyne making a most sweet consent, it being a representation of the ioyfull condition in heauen of such as haue suffered for Christ in this world, but now are triumphing there, that the languishing spirits of such as are yet militant vpon earth might be recreated, the more cheerefully to beare the terrible brunts of hottest persecutions, who were before set forth by the sealed ones: so here is an intimation of an infinite multitude already reioycing in heauen, in that he saith, that hee heard the voyce, as it were, of many waters, and of a great thunder, and of harpers, which sung a new song: for these speeches may well set forth an infinite multitude, whose noise is as the noise of great waters and great thunders, but this seemeth to be spoken of their congregating together to this heavenly harmony, which is performed, as it were, by harpes, and singing of a new song, that is, a most rare and excellent song of the praise of God, and of the Lord Iesus Christ, which song the faithfull here doe learne, but none else, because none but they doe praise God, all others magnifie the beast, but these by their praising of God from honest and sincere hearts sanctified by the truth, begin euen now to come into the quire of heauen, to which they and none but they shall be vndoubtedly ioyned at the last, praising God for their deliuerance perfected, as now they doe for the fountaine and beginnings hereof, the Lord Iesus Christ and his spirituall graces, and the ioy of the holy Ghost refusing here-from, whereby they doe euen now, as it were, sit together in heavenly places.

And as there an Angell is brought in questioning with Iohn, and telling him who these were, and of their perfect holinesse through the blood of the Lambe, set forth by white robes

robes walked therein, and of the Lambes being in the midst of them, and leading them forth to the waters of life: so here *John* is directly informed, that these one hundred forty and foure thousand of the Church militant are most excellent and worthy persons, all immaculate and vnspotted before God, both for that he impureth no sinne vnto them, being iustified by faith in the blood of the Lambe, and for that they haue kept themselves virgins vnto God, not hauing committed fornication with the beast by idolatry, who is afterwards called also the great whore, and haue a simple honest heart, like *Nathanael*, who is said to be without guile, so that they could not be blamed, either for the common vice of others by fornicating in such manner, nor for hypocrisie and double dealing in professing the truth, as aiming at some sinister end, or by yeelding in shew vnto those idolatries, thinking that as long as their hearts were right, they might in shew be such for the safeguard of their liues. These were not too blame any of these wayes, for they were ready, in giuing witness to the truth, to lay downe their liues. And they are said to be redeemed from the earth, and from amongst men, to note the power from whence they were inabled vnto this, & in what a most happy condition different from other men they are, when others, as men of the earth, perish at the destruction of the earth and earthly things, these are by the Lambe deliuered, and made partakers of that fullnesse of ioy that makes their fellow seruants, who went into heauen before, to play and sing in such an admirable harmony. And these are led forth by the Lambe, for *they follow him whither soeuer he goeth*: they follow him in suffering, and they follow him into glory, that where he is they may alwayes be.

That this is parallel to that in *Chap. 7.* most consent, and it setteth forth the number of such as were not carried away with the common streame of corruptions preuailing in the time of Popery, and the Lord Iesus appeareth most significantly as a Lambe, because he yet suffered his enemies in their persecuting, but he standeth to shew his vigilant care ouer his Church. Some thinke that this is a diuers thing from that in *Chap. 7.* there being set forth the sealed amongst the Iewes,

here

*Napier.
Pareus.
Brightman.
Fox, &c.*

Arctian.

here the sealed amongst the Gentiles: some hold, that the faithfull vnder the persecuting Emperours are set forth, but all things so fitly agreeing, and this comming immediatly after the description of the beast, as a thing contemporaneous with him, I can see no ground of such opinion.

It is a notable place for satisfying that question, what became of the Church all the time that the Pope preuailed, if the Roman Catholike Church bee not the true Church? As in the dayes of *Elijah* there were seuen thousand scattered throughout the tribes of *Israel*, who were vnknowne; so in these times there were many thousands, some in one countrey, and some in another that did distaste the idolatries and superstitions of *Rome*, preferred by the care of the Lambe, when the roaring Lion, the Deuill, deuoured most.

Touching this company with the Lambe, and the harpers, whose musicke is heard, and the sound in heauen as of many waters, there are some that vnderstand the seruants of God vpon earth by them all, the multitude of whom is set forth by the voyce of many waters, their bold threatening of iudgements against sinne by thunder, and their ioy in the midst of trouble by singing, and playing vpon harpes that new song of redemption by the blood of Christ, set forth in the Gospell; nor an old song, such as was wont to bee sung vnder the Law, though this song be also to be applied vnto the Saints in heauen. And one more particularly vnderstandeth the noise as of many waters, of the teaching of the Doctors that liued in the time of the womans first beginning to be in the wilderness, such as *Augustine, Ambrose, Ierom, &c.* who made a confused noise like to that of many waters, not distinctly setting downe the points of faith, the noise of thunder, of *Wickliffe, John Husse, Ierom of Prague, Luther, &c.* who stirred vp men in diuers parts as the cracking thunder, and the harpers singing, of the reformed Churches after obtaining a liberty of the true religion in *Helmetia, Suenia, Genena, &c.* where God was praised for the light breaking out amongst them. One telleth a tale of an hundred forty and foure thousand Monkes slaine by the *Hagarens* in *Syria* and *Antioch* about the end of *Heraclius* his reigne. Some vnderstand such a number of the Iewes which

Note.

1 King 19.

2

*Bullinger.
Napier.
Fox.*

Brightman.

Lyra.

Ribera.

which shall be conuerted when Antichrist shall come, or part Iewes, and part Gentiles. But *Pareus* is of the same minde, and agreeth with this our exposition, distinguishing the company with the Lambe, and those of whom the noise is heard; and indeed to vnderstand it otherwise is to confound things distinguished, seeing after the hundred forty and foure thousand spoken of vpon mount Zion with the Lambe, this noise is heard from heauen, and these vpon earth still learne their song, which none else could doe, because as none but the faithfull haue the Spirit of God, and feele that ioy, which is in the grace of God, so none but they can produce the true effects of this ioy by heartily magnifying Gods holy Name.

Note.

Heartily to praise God then, being affected with his mercy in Christ, is a propriety of such as belong vnto Christ, the praises of others are but the harsh sounding of the instruments of an orall voyce, without the grace of the consent of the animall voyce, wherein onely is life and sweetnesse.

Touching the description of these hundred forty and foure thousand, *These haue not defiled themselves with women, &c.* most of our new Writers consent to that which hath beene said, that whoredome committed with the great whore is specially meant, from which they haue beene free, though some apply it vnto chastity also, in respect of the body both in the single and married estate. And not onely our new Writers, but the ancient Fathers vnderstand spirituall pollution by idolatry here, as *Augustine* saying, *They haue not defiled themselves with women*, that is, *they haue renounced carnall concupiscences*, neither haue they cleaued to idols, to strange Gods, heresies or errors, but are spirituall Virgins, whose husband is Christ.

And *Ambrose* saith vpon that speech of the Apottle, *I haue prepared you for one man, that I might present you a pure Virgin vnto Christ*. He will haue them to be virgins in faith, such as *John* doth describe being with Christ in the Reuelation, where he saith, *these are they that haue not defiled themselves with women*. It is most absurd to hold here with the Hieracite, a sort of Heretikes of old, who condemned marriage, as ioynd with pollution, and many Popish Writers now adayes, that apply this vnto votaries that leade a single life, and there-

3.
Bullinger.
Tossanus.
Pareus.
Fox.
Aug. non polluc-
runt se mulieri-
bus, i. renuncia-
uerunt carnal. co-
pulationibus, nec
adhaeserunt ido-
lis, dijs alienis,
hereticis aut e-
roribus, sed sunt
virgines spiritua-
les, quorum
sponsus Christus
est.

therefore one of them, *Alcasar* being ashamed of this, *Alcasar*. consenteth with vs that they are the Virgins here meant, who haue not corrupted themselves by an inordinate affection towards the creature. And indeed, if Virgins properly vnderstood should be meant, many absurdities would follow thereupon. 1. None of the Patriarkes could be followers of the Lambe, because they were all married, as were diuers of the Apostles also. 2. Gods owne ordinance should be an hindrance to the following of the Lambe. 3. All that are truly religious must needs be single, because all that are redeemed and saued, are here set forth, &c.

It is the praise of those that haue beene separate from Popish abominations, they as pure virgins are of the society, and make the Spouse of Christ, others that are corrupted by error haue nothing to doe with him, no more than impure with pure, dark enesse with light, *Belial* with God.

Note.

Touching their following of Christ whither soeuer he goeth, it is well exprest further by some, that if hee will haue them goe after him to the losse of their goods, of their good name, yea of their life by any kinde of most cruell death, yet they are ready thus to follow him. They are a first fruits vnto God that is most holy, and but a few in comparison of the great multitude that shall come in, as the truth shall further enlarge it selfe, Antichrist being more and more consumed and confounded, euen as the first fruits of corne are consecrated vnto God, and are but a little quantity in comparison of the whole crop.

This allegory is most significant to set forth the small number of those that shall be saued, and their praise before going, which is also their happinesse, sermeth notably to shew the Christian resolution of this number, they are ready bent to follow Christ thorow the greatest troubles, and worldly miseries, so that if any will be a follower of him, but onely to fare forth as may stand with his ease, profit or preferment, he is excluded out of this number.

Note.

Quest. 2. *And I saw another Angell flying thorow the midst of heauen, hauing an eternall Gospell to preach to all the inhabitants of the earth, and to every nation, tongue, and people, &c.*

What

What is set forth by this Angell and the two Angels following, whereof the one proclaimeth the fall of *Babylon*, the other the punishment of such as worship the beast?

Brightman.
Pareus.

Ans. Some very particularly by these three Angels vnderstand three ranks of Preachers set out at three severall times. 1. About ann. 1371. when *Wickliffe* preached against the Pope and Popish idolatries and superstitions, with whom ioyned *Richard Killington*, and *Robert Langland* here, and in *Italy*, *Dantes*, *Marsilius*, *Pataninus*, and *Franciscus Petrarcha*, and a little after, viz. about thirty yeeres, in *Bohemia*, *John Husse*, and *Ierom of Prague*, and *Nicolas de Clemangis*. 2. About ann. 1500. when *Luther*, and *Zwinglius*, and *Oecolampadius* began in *Germany* and *Heluetia*. In the third ranke they place all the zealous Preachers of the Gospell, which haue beene since *Luther* in diuers countreys, as *Bucer*, *Capito*, *Hedio*, *Brentius*, &c. in *Germany*, *Bullinger*, *Pellican*, *Gualter*, &c. in *Heluetia*, *Farrell*, *Virell*, *Caluin*, &c. in *Geneua*, and in *England*, *Cranmer*, *Hooper*, *Latimer*, &c. in *Denmarke*, *Palladius*, *Hemingius*, &c. in *Italy*, *Martyr*, *Zanoby*, *Tremellius* in *Poland*, *Iohn a Lasco* in *Hungary*, *Michael Statinius*, *Stephanus Szecdegenius*, *Paulus*, *Thurius*, &c. And because after this no more Angell appeareth, but the next thing is Christs comming in a white cloud to iudgement, therefore they hold that the Preachers which now are, shall neuer be put downe, but continue to maintaine the truth brought to light, till the second comming of the Lord.

Napier.

Others taking these Angels for three of the seuen, which are afterwards shewed to powre out their vials, vnderstand by the first, the forenamed prime Preachers, *Luther*, *Zwinglius*, &c. by the second, a great ruining of the Popish Empire, about ann. 1590. and by the third, the vtter fall of the Pope, about ann. 1639. after which time, some will still remaine in the dregs of their old superstition, but if they doe, here is the portion which they are to expect, to bee tormented for evermore.

Bullinger.
Fox.
Forbes.
Gualtherus.

Others more generally vnderstand the breaking out of the Gospell againe, after that all had beene corrupted by Popery, the light of which Gospell breaking out should extend as the

truth

truth did at the first to all nations, because some in all countreys should be stirred vp to publish the same, although all receiue it not, no more than they did in the Apostles times carrying the light forth at the first into all countries, for although many still were idolaters, yet we heare the Apostle affirming, that the Gospell was then preached all ouer the world.

1 Tim. 3.
Col. 1.

Amongst all these differences, it is agreed in the maine thing, that the breaking out of the light of the truth, which now, by Gods grace, shineth in *England*, *Scotland*, *Denmarke*, &c. is here figured out, opposite vnto which, is *Babylon*, that is, *Rome* still labouring to hold men in the darknesse of Popish superstition. But touching the particular application of these figures, either as *Brightman* and *Pareus* doth to three distinct times, the last of which is not distinct, for from *Luther*, &c. hath beene onely a continuation of those happy beginnings, and therefore I doe not thinke, that according to that distinction the Preachers of the truth are figured out. Neither doe I subscribe to *Napier*, that the third Angell setteth forth the Preachers which shall be when the Pope is quite put downe, because killing of the Saints is still spoken of for not worshipping the beast, and they are comforted with the blessing that shall follow vpon such a death. Nor yet doe I thinke, that generally onely the breaking out of the light is here set forth, but because here are three Angels succeeding one another in order, I hold that three things are here figured out, which experience hath taught vs that liue in these dayes.

1. That the light of the truth should breake out, whereby men should be warned against Popish idolatry and superstition, as it did by *Wickliffe* first in *England*, as *England* had first a Christened King *Lucius*, so hauing the honour first to hold out the light dispelling the mists of Popish darknesse: but almost contemporanean with *Wickliffe* were others mentioned before in other countreys also.

2. That the light should shine so, as that the fog of Popery should vanish in many countreys, and that the truth should be so powerfully preached, that *Babels* wals should bee shaken and ruined, which was done by *Luther* and the rest of the Worthies in diuers countreys before spoken of.

Ff

3. That

Vers. 12.

3. That the utter fall of the Pope should yet after this bee deferred, he continuing stil where his power yet remaineth to kill and destroy his opposites. For why else should the third Angell so seriously admonish men not to worship the beast, &c. adding, *here is the patience of the Saints, and Blessed are the dead that die in the Lord, &c.* but onely because the seruants of God in many places should still bee exercised with bloudy persecution after the fall of *Babel* before spoken of in a great part. So things are like to continue in this state a long time, onely the comfort is, that wee are hence assured, that there shall bee Preachers to giue warning against the Pope and all false religions till the last comming of Christ vnto iudgment, and hereby he shall be consumed more and more, till the date of his time shall be quire out.

Vers. 6.

Bullinger.
Fox.

Pavens.

Cent. Magd-
burg. 13.

Gal. 1. 8.

According to this exposition then to expound euery passage more particularly; He saith, *I saw another Angell*, when no mention is made of any Angell in this Chapter before, hauing reference to the Angels of the tenth and eleuenth Chapters, *flying thorow the midst of heauen*; that is, to expresse the swift and free passage of the truth hereby represented: That of *Brightman* expounding it of the imperfect knowledge of those first Preachers, seemeth to me to be too far fetcht. The Gospel which he bringeth, is called the eternall Gospel, to meet with the imputation of the Papists, who challenged them for broaching a new religion, when as indeed, they preached nothing but the eternall truth of God which was from the beginning. There was not long before this, a certaine fellow called *Cyriel a Carmelite Fryer*, who made a booke, which hee intituled *The eternall Gospel*, grounding vpon this place, and the religious of those times readily receiued it, because it tended to the maintenance of their superstitions, affirming that the Gospel set forth by the Apostles was at an end, and this was now to take place. A most blasphemous tenent, when as this our Gospel is said to be such, that if an Angel from heauen bring any other, he is to be counted accursed. It is none other Gospel therefore which is here meant, but this only Gospel, which being obscured by the vaile of an vnknowne tongue, and by false Gloiles and interpretations in the time of Popery,

15

is now come to light againe; and that not in a corner, but in all countreys and nations of Christendome, and shall, wee doubt not, be diffused into all other parts ere long. This is the same in effect with that *Chap. 10. Thou must prophesie againe to Nations, and Kings, and many peoples.*

Fear God, and giue glory to him, &c. this is all the effect of Vers. 7. our preaching now, and the speech is adapted to the present occasion: for in the time of Popery men feare the beast, giue him glory, and worship him as most admirable, as was shewed *Chap. 13.* The chiefe thing therefore now to be pressed, is to feare God and to worship him, by giuing ouer that fond admiration of the Pope, whereby they were drawne after him, trusting in him, and receiuing his Dictates as the Oracles of a God, which indeed is the worshipping of him. And the phrase here vsed, *giue glory to God*, doth fiely answer that in *Chap. 11. 13.* where it is said, that the great city being fallen, and seuen thousand slaine, the rest trembling gaue glory to God, that is, were conuerted from that superstition. *The time of his iudgment is come*, that is, is at hand, so that wee may gather hence, as *Chap. 10.* where after the open booke appearing, the Angell sweareth that time shall be no more, &c. that now since these things haue come to passe, the destruction of the Pope, and Papacy, and of all wicked ones is very neere, euen at the doores.

Touching the second Angell proclaiming the fall of *Babylon*. Vers. 8. it is plaine, that by *Babylon* here the old city of the *Assyrians* so called is not meant, both because this *Babylon* is described to be such as had dominion in the time of Saint *John* ouer the Kings of the earth, *Chap. 17. 18.* and because the people of God are bidden to come out of this *Babylon*, where they had not bene five hundred yeeres before the time of this Prophecie. But some haue held, that by *Babylon* the world is meant, wherein there is so much confusion by reason of the Devils reigning in it. But this cannot stand, because this *Babylon* is spoken of but as a part of the world: for with her all nations haue committed fornication, and when it is fallen, yet the world of the wicked remaine, for they are threatened with euermore lasting torments by the next Angell. And lastly, wee are bidden

Ff 2

bidden

bidden come out of *Babylon*, which we cannot doe, if by *Babylon* the whole world be vnderstood. If wee looke backe to Chap. 11. 8. we shall finde a great city mentioned, which before was called the holy City, *vers.* 2. trodden vnder foot by the Gentiles two and forty moneths, in which city it is said the Lord was slaine and his two winnells, their dead carcases being cast out, and all nations and kindreds beholding them, which city all men know according to the letter is *Ierusalem*, but spiritually the Text saith, it is *Egypt* or *Sodom*. This city I shewed there, setteth forth the Church of the Gentiles sometime holy, but by Popery and Mahumetisme in time corrupted wonderfully, and therefore called *Egypt* or *Sodom*; and the fall of it in part is also there spoken of *vers.* 13. Now the same is called *Babylon*, another great city, and of great note for rule and dominion, and of infamy for idolatry and cruelty; and because *Rome* is the head of this corrupted Church, and the chiefe city of the world, the Papall Empire residing there, but extending it selfe into all parts, it is meant by this *Babylon*, the name being aptly changed from *Egypt* or *Sodom* to *Babylon*, to expresse this imperiall *Babel*-like power. *Ribera* the Iesuite acknowledgeth *Rome* to be meant by *Babylon* here, alleging many worthy Writers, who affirmed the same. As *Augustine*, who saith that *Babylon* falling, *Rome* was built; the daughter of *Babylon*, and another very *Babylon*: so likewise *Euseb.* lib. 2. cap. 14. *Beda*, *Oecumen.* *Victorinus*, *Ieronym.* in *Esa.* 24. *Tertull.* lib. 3. contra *Marcion.* *Sixtus Senensis*, *Ludovicus Vives*, *Lindanius*, *Bellarmino*, &c. But hee will not haue *Rome*, as the state thereof now standeth, to be *Babylon*, but as it was vnder the persecuting heathen Emperours. But this is a most vaine defence, 1. Because Antichrist was not come whilst heathen *Rome* stood, who by the consent of all must be come before this fall of *Babylon*. 2. Because from this *Babylon* spirituall fornications, that is, idolatries are deriued to all countreys and nations, whereas it was neuer so with heathen *Rome*, for then all countreys were suffered to enioy their owne religions, but the Christian onely. 3. Because none of the Authors alleged, except *Tertullian*, liued whilst heathen *Rome* stood, and therefore could not call *Rome* *Babylon*; meaning heathen

Ribera.

Augustine de *Ciuit.*
Dei. lib. 22.

heathen *Rome*. Lastly, because this *Babylon* is afterwards called *The great Whore*, noting a state apostatizing from the truth sometime receiued, to goe after Idols: for in the holy Scriptures *Israel* only and *Israhel* are taxed for whoredome and not other Countries, because they were married as it were vnto the Lord, and yet they fell from him to the seruing of Idols. Other Nations which were neuer taken in for Gods peculiar, though they were full of Idols, could not properly be said to goe a whooring, no more could heathen *Rome*, but the Popish state now ruling there may iustly be thus charged. *Ribera* seeing that it is but a shift to apply this to *Heathen Rome*, at the last leaueth it and saith, That *Rome* is meant as it shall be, when in the time of Antichrist it shall forsake the Pope and the Catholike Religion as he laboureth to make it probable that it shall doe. But who so is wise will easily see that this is but a shift to clude a plaine euidence.

To *Rome* that now is, and to the Pope who hath his seat there, all circumstances doe so agree, as that we are sure this Prophetic thus taken is already verified, a state falling from the Pope there and returning to their old heathen idolatry is but a phantasma, like the man in the Moone, which none but fooles will beleue to be so indeed. Here is now the Empire ouer Kingdomes and Nations, here are miracles and shewes that draw the world after the Pope. After a long time of delusion by faire pretences, the eternall Gospell is come to light againe, and this state hath bene much shaken this thousand yeeres and vpward, and is in a great part fallen, but yet murdereth and destroyeth the Saints according to their old manner; from hence are idolatries and superstitions deriued into all Countries, and lastly now standeth that reuiued head which was deadly wounded being the seuenth, which was to come after Saint *Iohns* time, for of the seuen five were fallen, one that is Emperours then stood, and the seuenth, that is the Pope, was to come. And the Iesuite in yeelding that *Rome* shall fall away to heathen idolatry from the Catholike Religion doth quite forget himselfe of that grand Maxim, that the Church cannot erre, and is alwaies visible; whereas if this should befall the Church of *Rome*, which they

hold to be the onely Catholike Church, it should both erre fowly, and the Church should sometime be overthrowne by the gates of Hell and put downe from the visibilty; into such contradictions doe they plunge themselves that are contradictors of the plaine and euident truth of Gods Word.

Verf. 9. Touching the third Angell threatening eternall destruction to the followers of the beast, enough hath beene said already, to shew to what time it is to bee referred, and as for the torments here mentioned and the comforts propounded to the faithfull, it is easie for any man of himselfe to render the sense thereof.

Note. Note from all that hath beene said, that the doctrine of the reformed Churches at this day is the very doctrine of Gods Angell: for we teach to ascribe all glory and to giue all worship to God only, and not to make any a partaker with God herein, and in these points not to feare the tyranny of the Pope and his adherents, but in the feare of God to persist herein to the end, which is the very effect of the Angels teaching. To this tendeth our impugning of Images, and the worshiping of Saints departed, our denying of the merit of workes and supererogations, the Popes power of pardoning sinnes, our ascribing all to grace in the conuersion of a sinner, and holding no vertue to be in crossing and holy water, &c.

Note. Again, see a plaine euidence that this is the truth, and the Roman Catholike state (*Babylon*) falling before it in diuers Countries, and which shall be vicerly razed to the foundation, so that a stone shall not be left vpon a stone.

Note. Lastly, all prosperity and preuailing is not to be expected by the seruants of God vpon the first falling of *Babylon*: for she maketh head still and putteth many to death, whose comfort yet is, that they are blessed and rest with the Lord, whereas if cowardly they should for feare turne to the beast, they must be tormented miserably for euermore. But why is this word from *henceforth* put in, are not all the dead that die in the Lord at any time blessed? Yes doubtlesse, but there is an opinion of Popery, by which men were carried away in times past, touching the paines of purgatory fire to be suffered after death which is secretly here glanced at, as if it should haue beene

beene said. Hitherto a long time it hath beene thought that there is no rest in death to the godly, but further pangs yet to be endured in Purgatory, but the vanity of this tenent being now discouered by the preaching of the Gospell set forth vnder the type of the three Angels, no such thing shall henceforth be feared, but they shall comfort themselves in the expectation of immediate rest and ioy.

Quest. 3. And behold one like vnto the Sonne of man sitting vnto the cloud, hauing vpon his head a crowne of gold, and in his hand a sharpe sickle, &c. Who is this and what are the Angels next mentioned; whereof one comming out of the Temple calleth to him to put his sickle into the harvest: and a second comming out of the Temple also hauing a sharpe sickle, to whom a third comming out from the Altar that hath power ouer fire, calleth to put his sickle into the Vintage, which is cut downe and trodden in a Winepresse without the City, the blood comming out vp to the bridles of the horses by the space of 1600. furlongs.

Ans. Almost all Expositors agree, that the comming of Christ to iudgement is here represented: for hee is like the Sonne of man, though a great Iudge, he shall come in the Clouds, 1 *Thes.* 4. and the consummation of the world is likened vnto the cutting downe of the Harvest, *Mat.* 13. and both to the Harvest and Vintage, *Ier.* 3. 13. from whence this phrase seemeth to bee taken. But some vnderstanding Christ by one like the Sonne of man as it is commonly taken, yet hold that some other iudgements vpon *Babylon* are here set forth to be applied to the times of the three Angels going before, the first whereof come with the eternall Gospell, ann. 1039. in *Berengarius*, opposing transubstantiation, and preuailing so farre, that *France, Spaine, Italy, & Germany* were full of men holding the same with him, for *William Noribrigens.* saith, that they were as the sands of the Sea, but they were persecuted for this, whereupon the Lord being offended sent his Angell with a sharpe sickle of iudgement, ann. 1076. About the time of *Berengarius* his death, by a quarrell arising betweene *Henry* and *Gregory* the seventh, named *Pope Hildebrand*, betwixt whom forty bloody bat-

tels were fought, and all things were filled with confusion and misery.

The second Angell came with threatnings against *Babylon* by *Peter de Bruis*, and *Henry de Tholouse*, ann. 1130. and by *Iohannes de Waldo of Lions*, ann. 1158. for they called *Rome Babylon*, and exhorted all men to goe out of her: but *Innocent* the third then Pope, caused the *Croisado* to be preached, and by that meanes within a few moneths 200000. of them were slaine in *Provençe*, *Languedoc* and *Guenna*. Hereat God being againe offended, sent another sharpe sickle by *Fredricke Barbarossa* his armies and the Popes, by reason of which the miseries were so great as that no Pen can expresse them sufficiently. For whilst these warres lasted, the *Moores* wasted *Spanne* together with the *Sarazens*, murdering all the Christians which they could finde, and the *Saladine* destroyed the Kingdome of *Ierusalem*, which had cost so many millions of mens liues to conquer it. The third Angell came with admonition to beware of worshipping the beast by the Preachers of these times, against which when the Papacy shall grow most outrageous, some greater iudgement then euer yet shall come vpon them to the effusion of so much blood, that it shall come vp a wonderfull great space of ground to the very horse bridles, which is not yet effected.

Others hold, that here is set forth the increase of such as should stand for the truth, it being first vpheld by the immediate power of Christ set forth by his comming in a cloud with a sharpe sickle, but afterwards diuers Countries being conuerted, his Angels dare be bold to be seene to stand for the truth, both temporall Kings set forth by the Angell with his sharpe sickle, and spirituall Ministers comming from the Altar, who by their exhortations and preaching stirre vp the other against *Babylon*, so that here in briebe is set downe what is more at large described vnder the seuen Vials powred out by the seuen Angels following.

Some more particularly by one like the Sonne of man vnderstand the protestant Princes in *Misnia*, *Hassia*, *Prussia*, &c. such as *Fredericus Saxo*, *Mauritius*, *Philippus Lantgranum*, *Iohannes Brunswicensis*, &c. by the first Angell comming out of

Iob. Cassianus
Hist.

Forb.
Grassius.

Brightman.

of the Temple, *Iustus*, *Jonas*, *Melancthon*, *Ambrosius*, &c. who were a meanes to stirre vp those Princes to abolish the Masse and to restore the truth, vnto the yeere 1530. By the other Angell with a sickle, the Lord *Cromwell* here in *England* in the time of King *Henry* the eight, who did much against Popery, and by the Angell comming out from the Altar. *Thomas Cranmer* Archbishop of *Canterbury* in those daies, who is said to haue power ouer the fire, because hee triumphed in his suffering in the fiery flames for the truth, and hee stirred vp the Lord *Cromwell* out of his great zeale to put downe superstition. And the distance of the place where the blood out of the Wine-presse overflowed being 1600. furlongs doth notably agree, for in our English miles this is two hundred, for although the length of *England* be three hundred miles, yet one hundred in respect of the coldnesse and barrenesse may well be cut off, as where there was no such great Vintage of religious persons, who still gathered to the fattest places of the land. I cannot approue of any of these expositions, because not particular iudgements but the generall iudgement, which at last shall be executed vpon *Babylon* is here figured out, vnto which also all the circumstances may be very well fitted, as by and by shall bee shewed. And where any thing in words agreeing with the generall current of the holy Scriptures may well beare a surable interpretation, it is but curiosity to inuent singular interpretations. *Brightman* hath beene much taxed for his making one like the Sonne of man comming vpon a cloud to be an earthly Prince, neither doth that of his touching *Cranmer* agree, ouer whom the fire did rather preuaile than he ouer the fire. In that for feare he recanted for a time, though afterwards hee constantly suffered martyrdom, to say nothing of the hundred miles more in *England* than the space here set forth, which in vaine hee seeketh to reconcile.

Others that are for the last iudgement of *Babylon* when Christ shall come at the end of the world, expound these things diuers waies. Some will haue Christ represented here twice: first, like the Sonne of man; secondly, by the name of an Angell with a sickle, because he is the Author of the destruction

struction of the wicked, and this vindicative power is originally and virtually in him, but instrumentally in the Angels which are imploied therein. The Angell comming out of the Temple calling to him to put in his sickle into the haruest, they expound of some prime Angell who entreatech him thus to doe, and so likewise the Angell comming out from the Altar who hath power over the fire, that is, to execute Gods vengeance by fire as it shall be at the last day. This is mentioned by *Fox* in part, who also addeth, that they hold that two similitudes are here vsed to set forth one and the same thing, that of the haruest to signifie the gathering together of the Elect, this of the Vintage to signifie the gathering together of the reprobate. And part of it is *Pareus* his, who will haue a prime Angell meant every time that an Angell is mentioned here, also he doth iustifie that exposition of the Angell with a sharpe sickle of Christ before considered in himselfe, here in the Ministers of his iudgement, as *Ioh. 4.* Christ is said to baptize more Disciples than *Iohn*, though he baptized not but his Disciples. *Fox* holdeth that two sickles are mentioned, though thence be but one and the same sickle of Christ, in allusion to that in *Ioe/ 3. 13.* where sickles are spoken of, and whereas an Angell speaketh vnto Christ to put in his sickle, hee holdeth that nothing else is hereby signified but that Christ commeth to iudgement at the last day by the counsell and appointment of the Father, of whom hee said, that of the day and houre knoweth no man but the Father. And that two similitudes are vsed the more amply to set forth the proceedings which shall be at this great day of iudgement. I will not weary the Reader by producing more expositions, but rather come directly to shew what I conceiue by comparing all their expositions together to bee the true meaning of this apparition.

I thinke it to be without doubt, that Christs comming to iudgement is meant by one vpon a white Cloud like the Sonne of man, and specially against *Babylon*, whose case more particularly is acted here: for *Fox* affirmeth that this was constantly held by all without contradiction till his time. It was said that he should come so as he went vp into Heauen, that is,

Pareus.

Fox.

A.C. 1.
Mat. 13. 26.

is, in a Cloud, and that he should come in the Clouds, and his golden Crowne is a plaine demonstration that hee is the King of Heauen. In that an Angell comming out of the Temple biddeth him put his sickle into the haruest, *for the time is come.* *Bullinger* seemeth to me most rightly to resolue it that this is spoken parabolically, wherein all things are not to bee streined, but only the scope to be respected, and so an Angell is brought in telling him that the haruest is ripe; as if a mans seruant comming out of the Corne field, should tell him it is time to set on workemen to cut downe his Corne, for it is ripe and beginneth to shed in the field: and if any man will needs goe further in expounding all particulars here, that of *Fox* is *Fox*. the most probable, that hereby is set forth that the particular appointing of this time is at the will of the father, who because when hee declareth himselfe hee is wont to doe it by sending an Angell, is said to send out from his presence an Angell here, for he commeth out of the Temple, a fit type of Gods presence.

Touching the other Angel comming out of the Temple also *Ver. 17.* with a sharp sickle, I assent vnto them that hold the same thing to be the second time hereby represented, for the more ample declaration of the proceedings which shall be at the day of iudgement, a thing not vnusual in the holy scriptures, & particularly in *Ioe/ 3. 13.* whereto it is alluded here. It is intimated therefore by this double description, that as men doe in the time of haruest, and in the Vintage time, they cut down their Corne, they cut their Grapes, so all the people of the earth shall be cut down at the last day. Now whereas amongst them some are good & some bad, it is left to be sought out elsewhere what shall become of the good, and according to the scope of this place, which is to terrifie the wicked adherers to the Whoore of *Babylon*, the proceedings against them only are described, they shall be cut downe as the Corne in the time of haruest, and as the Grapes in the Vintage time, that is, they shall be destroyed from out of this world, neither shall that be all, but after this they shall be cast into the Wine-presse of Gods wrath, there to be crushed and squeeved in infinite multitudes an infinite long time, set forth by the blood running out in so great abun-

Bullinger.

abundance, arguing both many grapes and a long time of pressing. There is no ground by the reaping of the harvest to understand the gathering in of the godly as some would haue it taken, for Tares are amongst the Corne, and this similitude, howsoever it doth sometime set forth the putting of an end to this temporall life in all men, yet sometime with a particular respect vnto the wicked only as here, and *Isa. 3. 13.* and then it is only to be so farre forth applied, as it setteth forth a cutting off or destroying from off the face of the earth, and if wee shall goe a little further in applying it, it must be in that which is vnderstood, but in other places further added, *viz.* in respect of that part of the harvest which is to be burnt with fire, the tares and the chaffe which it may be is also intimated here by the Angell which is said to be ouer the fire, whose office haply it was when the other Angell had destroyed the world temporally to cast the bundles of tares into vnquenchable fire, and the grapes which were sharpe and sowe into the Wine-presse of Gods wrath for euermore. And this Angell cometh from the Altar sely, because fire is vsually taken from thence for the destruction of the wicked, as *Chap. 8. 5.* from whence haply he may be thus described, as afterwards hee that powreth out his Viall vpon the waters is said immediately to be the Angell of the waters, *Chap. 16. 5.* so this Angell of the fire or that had power ouer the fire. If any man shall further demand, but why doth not Christ appeare the second time like the Sonne of man, but an Angell is said to appeare, if both apparitions serue to expresse the same thing. I answer, that in the destruction of the world at the last day two things are to be considered, the Iudge by whose power and authority it shall be acted, and the instruments which shall be employed herein; the first, is the Sonne of man, the second, the Angels spoken of as one here, to shew their going about this ministry as one, and according to this twofold consideration there are two diuers appearances of the Sonne of man sitting and crowned, and of an Angell neither sitting nor crowned, whereby wee are to vnderstand the Lord and Master of this great Harvest and Vintage is Christ Iesus, hee onely giueth power to cut downe, and a fruit of his iust wrath

wrath is the wicked suffering of endlesse torments: but hee doth instrumentally act both the one iudgement and the other by his holy Angels, the sentence giuing is omitted here, the iust manner of the whole proceeding at that day being sufficiently declared elsewhere. He shall come in a Cloud hauing a sharpe sickle in his hand, that is, being ready to condemne the wicked world and to cut them off with the breath of his mouth as with a sharpe sickle, then the Angels with all readinesse as his Ministers shall destroy the world, and after sentence by him giuen leauing the godly who are inuited into the Kingdome of Heauen, they shall cast the wicked into their place of torment in innumerable multitudes. And thus I thinke that all hitherto is made most plaine. There remaineth only the space of ground without the City where the Wine-presse is trodden, being 1600. furlongs to be considered: touching which, I finde that most Expositors content themselves with this generall, that here is set forth the great abundance of those that shall be destroyed, so that if men on horsebacke would looke out to it, their blood couereth the ground such a distance and so deepe as that it cometh vp to the horse bridles, it being alluded vnto *Esa. 66. 24.* where somewhat a like phrase is vsed.

But one besides *Brightman* before spoken of, who applieth *Napier* it to *England*, expoundeth it particularly of the time when this great iudgement shall be, *viz. ann. 1600.* from the time of this vision, that is, about *ann. 1699.* But here is nothing to intimate any time but the greatnesse of the place where this Wine-presse standeth. *Rabbi Menahem* vpon *Gen. fol. 60.* *Rabbi Menahem* saith, that the land of *Canaan* was 1600. furlongs in length, now for so much as all things are carried here on in an Allegory to the Temple, the Altar and the holy City which were of the Iewes, I doubt not but in this space without the City it is also alluded vnto that Country, such an innumerable multitude are destroyed, as if such a slaughter of men were made as would ouerflow in this depth all the whole land of *Canaan*.

The valley of *Iehosaphat* hath bene of old set forth to be *Isa. 3.* the place of iudgement, and *Tophet*, which is in that Country, *Esa. 30.*

try to be wide and large, where there is wood enough, and the breath of the Lord as a riuer of brimstone kindling it. It is without the City of the Saints, which is much greater, euen 12000. furlongs square, *Chap. 21. 16.* not for that the number which shall be tormented together is lesse than the number of those that shall be saued, but because to be streightened is an addition to paine, to be enlarged an addition to ioy and comfort.

Touching the Angell of the fire, I doe not thinke with some, that either here or *Chap. 16.* where the Angell of the waters is spoken of, it can be iustly gathered that diuers things are assigned to diuers Angels to rule ouer, for they together are ministring Spirits to execute the will of God, sometime in one kinde, and sometime in another; and because this Angell before, *Chap. 8. 5.* is said to take a Censer full of fiery coales from the Altar, he may now be brought in by this Periphrasis, tacitly implying what shall become of the harvest of the wicked before said to be reaped, and hee that afterwards is called the Angell of the waters, is plainly so called because he powred out his Viall vpon the waters.

Note.

Note, that when the godly who haue suffered and beene toiled in this world shall rest most sweetly from all trauell and labour, the wicked followers of the beast of *Rome*, and all wicked persons come to burning and pressing with intolerable pangs, neither can there be any auoiding of it, because the Lord Iesus and his holy Angels, from whom none can lie hid (and not men who may be deceiued) shall be actors in adiudging and compelling them into the Wine-presse.

CHAP.

CHAP. XV.



And I saw another great wonder in Heauen, *Quest. 1. seuen Angels hauing the seuen last plagues, Ver. 1, 2, &c. &c. Ver. 3. And I saw as it were a glassie sea mingled with fire, &c.* To what time is this to be referred, what is this glassie Sea whereupon the Harpers stand, and what is the song of *Moses* which they sung, & who are they that sing this song?

Answ. Some referre the powring out of these Vials vnto *Lysa* the time of *Hadrian*, *Leo*, and *Hildebrand*, Popes with their successors, who powred out these Vials against *Constantinus*, *Iconomachus*, *Henry* the fourth and other Emperours, euen vntill the time of *Peter* the Eremitte, who stirred all vp to the holy warre, that is, from the yeere 742. to the yeere 1094. Some apply these things to the supposed three yeeres and an halfe of Antichrist, holding that according to the letter it shall be fulfilled as in the plagues of *Egypt*. Some, that these Angels set forth the Preachers which haue beene and shall be then, denouncing Gods iudgements against the wicked in all times and ages since the first preaching of the Gospell. Some referre this vision to the time after Antichrists discouery, holding that it is here set forth by what degrees hee should be brought downe vntill his final viter destruction. And lastly, some doe make these seuen Vials parallel to the seuen Trumpets, and so to set forth the iudgements of God against persecutors in all ages since the first propagation of the Gospell. This last is coincident almost with the third, touching Preachers denouncing Gods iudgements in the seuerall ages of the Gospell, neither of which can stand here, because these are the last effects of Gods anger in this booke reuealed, and so necessarily after all the iudgements before figured our any kinde

Ribera.
Vicgas.
Gagnaus.
Rupertus.
Beda.
Haimo.
Pannonius.
Richard. de
Santo Victore.
Goran, &c.
Forbs.
Brightman.
Pavens.
Bullinger.
Fox.
Napier.

kinde of way. As for that of *Lyra*, it is not worth the refusing, because so these iudgements should all haue beene executed long agoe, when it is plaine herethat they hold to the end of the world. And that of their taking effect in the supposed three yeeres and an halfe of Antichrists reigne is most ridiculous, because if in such a time according to the letter these things should be sensibly fulfilled, it were easie for euery man to know Antichrist, and when the day of iudgement shall be, which are both very great mysteries. I subscribe therefore to them that apply these things to these latter times, wherein Antichrist being reuealed, is diuers waies plagued, and shall be plagued till that hee bee vterly destroyed. For now that the spirit is fallen vpon Antichrists ruine, *Chap. 14. 8, &c.* he continueth in the description thereof, and of the preuailings and finall happinesse of such as stand for the truth, to the end of the booke, handling in order the passages of his fall more at large, and of the last generall iudgement of the whole world. The iudgements of God vpon Antichrist and his adherents are set forth first obscurely vnder the figure of Angels powring out their Vials, *Chap. 15, 16.* then more plainly the Whore of *Babylon* and her fall being more at large described, *Chap. 17, 18.* and the ioy of the godly Orthodox therefore, *Chap. 19.* after which the chaining vp of Satan and his loosening being mentioned, *Chap. 20.* together with the fearefull destruction of the wicked, the most happy estate of the godly is described, *Chap. 21, 22.* and who shall be excluded from it.

Touching the glasse Sea mingled with fire, some will haue it to be baptisme, wherein the holy Ghost like fire is giuen: the faithfull that haue held the faith whereinto they haue beene baptized, not being overcome by the feare of Antichrist though they haue passed thorow the fire, stand now reioicing and praising God for his downefall. Some vnderstand the pure Word of God accompanied with the Spirit set forth here, as the meanes whereby Antichrist is overcome. Some the word or truth accompanied with contention about some points by the *Lutherans, &c.* And some by the glasse Sea vnderstand the world like vnto the Sea for tumultuousnesse,

Beda.
Panmonius.
Primasius.
Richard. de
Sancto viatore.
Rupertus, &c.
Forbes.

Brightman.
Bullinger.
Pareus.
Napier.

nesse, but glasse because transparent to the eyes of God or settled vnto the faithfull, it is mingled with fire by aduersities and persecutions which the faithfull meet withall here. I haue already deliuered my poore coniecture touching this glasse Sea spoken of before, *Chap. 4. 6.* which as I take it is the same with this. A Sea of pure water transparent like Crystall, setteth forth holinesse and immunity from corruptions in the midst of the Antichristian state. Hereupon the faithfull are set forth standing, because they abide still in the pure worshiping of God, but this their purity is not without the mixture of fire through aduersity for the cause thereof, for to fire are sufferings here compared by Saint *Peter*, whereas he biddeth *1 Pet. 4. 12.* vs not to thinke strange of the fiery triall. Those expositions which are for Baptisme and for the Word of God doe not differ much from this, they being a meanes of sanctifying and setting them in this grace, but in this sense the proper scope of this place is not so fully declared. How the world may bee figured out by such a cleare water, seeing it is so miery and corrupt, I cannot see. Touching the fire mingled, if it be vnderstood of the holy Ghost, here were nothing but purity to purity, which is vnlutely; if contentions amongst the faithfull themselves, they should not at the same instant haue beene brought in in so sweet an harmony of praising God: but by fire vnderstanding affliction, the estate of the godly euen in these times wherein Antichrist is going downe, is most significantly set out, they are not yet in their reformed seruing of God without all mixture of the fire of persecution, but are as it were vpon a glasse Sea mingled with fire. They are said to haue overcome the beast and his Image, &c. because they haue preuailed about the reformation of Religion by an high hand, setting vp the same against the machinations of the beast, his image, character, or number of his name. The harpes of God which they haue, seeme to haue reference to that which was spoken of Harpers, *Chap. 14.* they heard the Harpers in Heauen then and learned their song, now they sing it playing as they did. And all this is said to be done in Heauen, because the godly by faith are in Heauen in minde, though in body they be in this world. The song which was

G g

only

Exod. 15.

only mentioned before, is here more particularly declared to be the song of *Moses*, a most fit song for such as prevaile against the beast, for in that song *Moses* and the children of *Israel* praised God for their deliuerance from *Pharaoh*, and for executing iudgement vpon him in the red Sea, wherein his might did wonderfully appeare: so likewise the Church being endangered by this beast, but the victory being obtained through God inabling her, though shee cannot yet stand vpon the Sea banke, but in the Sea mingled with fire, yet for her deliuerance in part obtained, and fully by faith expected to be ere long, with Harpe and song she praiseth God as *Moses* then did. And it is called the song of the Lambe also, because containing his praises, as *Chap. 5. 9.* Here God is praised for his power already shewed, and the comming in of all the Gentiles prophetically mentioned in these words, *And all the*

Ver. 4.

Gentiles shall come and worship before thee.

Note.

Here is matter of comfort to all the faithfull, that in purity study to serue God without admitting any popish corruption, although there be opposition and much trouble to them still, yet they may reioyce as Victors ouer the Pope, being assured that he with all his adherents shall goe downe more and more, and the number of the pure worshippers of God shall increase, till that euen all the Gentiles come to ioyne with them, popish corruptions being quite abolished in all places. And out of our ioy herein we ought to be thankfull to the Lord, singularly praising him for this inestimable blessing, wherein wee of the Church of *England* haue shared with the first and in the largest measure.

Ver. 5.

Quest. 2. After these things I looked, and behold the Temple of the tabernacle of the testimony was opened in Heauen, &c. What is meant by this, and in that the seuen Angels which come forth are so clothed, and haue seuen golden Vials giuen vnto them by one of the foure Animals, and what is meant by the smoke of the glory of God filling the Temple, and hindering that none could enter till the seuen Angels had powred out their Vials?

Byghman.

Answer. Some by the opening of the Temple, wherein was the Tabernacle of the two Tables, being the Holy of holies, vnder-

vnderstand a greater measure of knowledge in the most my-
sticall and recondit things of God which now should bee
in the Church, Antichrist falling, or the Church comming Forbs.
to light, which had hitherto a long time lien hid through per-
secution: yet some that parallel these Vials and the Trum- Napier.
pets together, apply it to the primitiue Church in this sense.
Some vnderstand nothing but iust proceedings, because they Bullingcr.
come out of the Temple where the Law of righteousness was Fox.
kept. Some without any mysticall signification hold, that as in Parcus.
a Stage-play the Actors come out of diuers places, and the be-
ginning of a Scene is set forth by the opening of the place from
whence they come, so here these Angels are set forth comming
out of the Temple in Heauen. We reade of the Temple being
opened, *Chap. 11. 19.* that the Arke of the testimony might
appeare: but here the same Temple is opened for another pur-
pose, that the Angels with their plagues might come forth
and powre them out vpon the earth. I thinke therefore that
they are mistaken, which confound these two as one mystery
of diuine reuelations now made more than in times past.
There is no need to presse this passage any further, than that
the Temple is set open for them to come out being seuen in
number, whereas no opening is spoken of in the foregoing
Chapter, because there one Angell came forth alone, here
seuen together, but they come all out of the Temple, that is,
from Gods pretence, who is the Author of the ensuing
plagues, and so are apparelled accordingly in a glorious man-
ner as becommeth the seruants of so great a maiesty, and
haue golden Vials giuen them by one of the foure Animals Chap. 4.
before described to bee round about the Throne, who as a
chiefe Officer in the Court of Heauen, is appointed to giue
them Commission and a charge to execute his wrath, to shew
that it is not left to the will of any creature to plague the world
when hee listeth, but at the time appointed by the Lord,
and such iudgements as happen are not casuall, but by him
determined and appointed in respect of all circumstances.

Touching the smoke from the glory of the Lord, some
expound it of the anger of the Lord, the effects whereof were
these Vials.

G g 2

Some

2 Some, of the inescutability of these iudgements, holding that hereby it is signified that none can finde them out what they are till they be fulfilled.

3 Some, that nothing else is hereby meant, but that none can enter into Heauen to liue there in body and soule for euer, till these iudgements be executed.

4 Some, that it is alluded here vnto the Cloud resting vpon the Tabernacle at the dedication, so that *Moses* could not enter in; and likewise at the dedication of *Solomons* Temple, the blinding of the eyes of the gre test Doctors in the Papacy being figured out, so that they shall not be able to see into the errours by them maintained, till they haue smarted by all these following plagues, that is, neuer.

5 Some expound this smoake as a signe of Gods presence in the Church, but darkly in comparison of that light which shall be, when the full number of the faithfull shall be made vp at the time of the Iewes conuersion, which is intimated, shall not be till these Vials be powred all out, when it is said, no man could enter into the Temple till the seuen Angels had done powring out their Vials. In the meane season, they which embrace the truth shall be but a few, and the light shall be held by the aduerse part to be but a fume or smoake, because they shall not see into it.

6 Some expound it of Gods powerfull presence vnto these executioners of his wrath, euen till the emptying out of all these Vials, so as that none could hinder them all the time in their proceedings.

7 Some will haue the darkning of the truth by errours set forth by this smoake, so as that till the powring out of these Vials finished, there should be no pure Church cleansed from all corruptions.

Of all these expositions, that seemeth to me to bee most genuine and least streined, which applyeth this vnto Gods powerfull presence, so that nothing can hinder the executing of these plagues till the full end thereof: for out of the Temple the Angels with these plagues are said to come, intimating that the Lord, who dwelleth there, hath decreed them; now because haply there might bee some

some hope that he might be intreated and alter this decree, it is added, that none could enter into the Temple, till that all these vials of wrath were powred out, the Temple was so full of smoake from the glory and power of the Lord, being exceedingly angry for the blasphemies and outrages of Antichrist, that is, none of the Antichristian sect could turne to the Lord, and by humbling themselues before him seeke to auert his anger till it had had the full course; and to this agreeth the first and fourth exposition, and it is further confirmed, *Chap. 9. 20.* The second exposition cannot stand, because so it would follow, that it is a vaine thing to search into these mysteries, whereas we are in sundry places commanded and encouraged so to doe. The third is absurd, because they enter into heauen, who goe thither in soule, as all the godly doe continually, whensoever they depart out of this life. The fifth is too particular in applying this entering to the Iewes, and both fifth and seventh too much strained in making the smoake a signe of obscurity: for as these plagues shall be executed, certainly we shall be more enlightened in the mysteries of God here set forth.

Note, that the world is deceived in their common tenent, that they can repent when they list; let them consider this example and tremble, taking time before the smoke of Gods anger for their persisting in sinne become so great, that not one of them can enter his Temple. The Israelites hardened themselves, wherefore God sware that they should neuer enter Heb. 3. into his rest, no more shall they that now harden themselves in hope of turning afterwards soone enough to obtaine mercy.

2 Again see a reason, why now a long time the proceedings of the reformed religion hath beene almost at a stand, little ground more being gained of the Papals. It was thus appointed to bee in the purpose and decree of God long agoe; whilst the vials are powring out against the Papacy, none can enter the Temple. But the time shall come, when that all these vials being emptied, the nations shall thicke and threefold be brought in with vs to worship God aright.

CHAP. XVI.

Vers. 1, &c.

Quest. 1.

1
Napier.

AND I heard a great voyce out of the Temple, saying to the seven Angels, Goe and powre out your vials of the wrath of God vpon the earth. And the first went and powred out his viall vpon the earth, &c. What are the plagues here figured out, and at what times are they or shall they be executed?

Ans. Some hold, that the iudgements of God vpon the world for sinne euer since the time of the Gospell, are here figured out in seuerall ages. 1. From the yeere 71. to 316. when the Roman Empire was iudged diuers wayes. 2. From 316. to 561. when the seat of the Empire being translated to Constantinople, it was left as a prey to the Gothes. 3. From 561. to 806. when Mahumetisme ouerspred the world, and became a great plague vnto it. 4. From 806. to 1051. when contentions were rife about images, and men blasphemed, calling them Gods that were no Gods. 5. From 1051. to 1296. when Zadock, an Emperour of the Turkes, inuaded the Roman Empire more and more, to the great astonishment of those that were of this Empire. 6. From 1296. to 1541. in which time was Ottoman the great Turke, who wan Constantinople comming from Enphrates, and then by the sollicitation of agents on both sides, said here to be vnclane spirits, they were stirred vp to fight many battels, both they of the Popish and of the Mahumetan religion. 7. From 1541. to 1791. when all shall either be Papists, Protestants, or Neutrals, being divided into three parts, and in this age the world shall end. And thus they parallel these seven vials with the seven trumpets before going.

Others not much differing, (for they referre these plagues also to this large space of time) by the first vnderstand the great plague

plague vpon the heathen persecutors in the dayes of Gallus and Valerianus, which was a little before the ten yeeres persecution by Dioclesian. By the second and third, the destructions of heathen Emperours by violent deaths, being as the sea; and of subordinate powers vnder them, being as riuers. By the fourth, that extraordinary heat of the Sunne in the campe of Antoninus Philosophus the Emperour, about an. 162. in his expedition against the Marcomanni, when his whole army hauing beene oppressed herewith by the space of five dayes together, and now ready all to perish, a great shoure of raine was obtained by the twelfth legion, being full of Christians. By the fifth, the ruinating of the Roman Empire by the Gothes, Vandals, &c. By the sixth, the iudgements which came vpon the world by the Turkes and Tartarians, before figured out vnder the sixth trumpeter, after which all ioyne together against the truth: the Dragon, which is the Deuill, the beast, which is the Pope; and the false prophet, who is the Mahumetan: for though one of these is against another, yet in this they ioyne all together, that they persecute Christ in his members. But they assembl together none otherwise than *Iacob* Iudg. 9. 19. *bin* and *Sisera* did at *Megiddo*, that is, to their owne destruction in the end. By the seventh, the end of all things.

Neither of these expositions can stand, because the first of these plagues is inflicted vpon such as beare the marke of the beast, as is expressely said, *vers. 2.* Wherefore they must needs haue all reference to the latter times, after that Antichrist had long tyrannized, and compelled men to beare his marke, putting to death all that refused so to doe.

Others therefore more rightly, apply these plagues vnto the times since that Antichrist began to be discouered by men zealous for the truth of God. But yet in the particular declaration of themselves they differ much one from another.

Some by the first plague vnderstand the French pox, the beginning whereof is noted to haue beene ann. 1494. in the Neopolitan warre made by the French and Spanish, by meanes of an whore in their army: with this loathsome disease especially the Friars and Nuns of France are plagued, who are such infect enemies against Marrimony. By the second

G g 4

the

the pestilence, which is caused by the corruption of waters and aire. By the third the chiefe Doctors of the Romish religion, who are compared to riuers of bloud, because such incendiaries of war in all parts of Christendome. By the fourth, some great drought breeding feuers, and hot diseases in mens bodies, the comon effect whereof, is to make them outrageous. By the fifth, the obscuring of the glory of the Popish religion by the arising of the light of the truth, that being now detested, as full of errors & abominable, which before drew all men vnto it, as most venerable. By the sixth, the taking away of the profits of the Roman Sea, which were wont to come from the countreys round about, whereby it shall be made weake and feeble, and so be quire ouerthrowne by the professours of the truth, who are meant by the Kings of the East, for they are said to be Kings and Priests vnto God, and as *Euphrates* was to *Babylon*, so the Popes rich reuenues are a defence to his Sea. Against this plague the Pope bestirreth himselfe, sending out his Legats, which are said to bee three euill spirits like frogs, because they are euer croaking in the eares of kings and princes of the earth to moue them to warre for the defence of holy Church; and they are three, that is, a full number, likely to preuaile, as it is said of a threefold cord, that it is not easily broken. These preuaile so, as that the Potentates of the earth stand to the Pope, and fight for him and his religion, euen vntill the great day of the Lords battell, when all shall bee cut off, that is, at the day of iudgement, which is described vnder the next viall, by the commotions in the aire, by thunderings and lightnings, &c.

4
Graffer.

Others by the first plague, vnderstand the Hierarchicall kingdome set vp in the dayes of *Gregory* the seventh, when the Roman Clergy began to be exempt from the secular iurisdiction, becoming thus the more licentious in their filthinesse, seeing none but the Pope and his instruments now had power to iudge them. So that they make these seven vials none other but types of corruption by degrees inuading the Church of *Rome*, first in their manners, they becoming most filthy and vile. 2. In their doctrine, set forth vnder the second viall, by the sea turned into bloud. 3. In their bloud-shed, by

being

being an occasion of many ciuill warres and dissentions. 4. In their tyranny, scorching like the heat of the Sunne in the Canicular dayes, beginning in the dayes of *Gregory* the eighth. 5. After all this, the throne of the beast was darkened in the Councell of *Constance*, by means of *John Husse* and *Jerom* of *Prague*, boldly laying open the wickednesse of the Papacy, which made them euen to gnaw their tongues for sorrow. 6. The sixth viall tooke effect in the sixteenth age of Christs incarnation, when the Lusitanians passing beyond the promontory of the cape of good hope, came into the *Persian* gulf, whereinto the riuer of *Euphrates* falleth, and subiected the East parts thereof, and going further tooke *Calecut*, and *Molucco*, and *Iapania*, which are the vttermost bounds of the world, and of the East in respect of vs, founding there many Bishopricks, and seminaries of Iesuites, whereas this way was neuer opened before, neither had they any knowledge of the Romish religion. And that this Prophecy might be fulfilled according to the letter, by the coming of the Kings of the East from those parts so farre remote, the Iesuites brought over the Embassadors of the three Kings of *Iapania*, ann. 1584. thorow the most famous parts of *Spain* and *Italy* to *Rome*, where in the name of their kings they did obedience to *Gregorie* the thirteenth then Pope: and this *Genebrard* himselfe a Papist acknowledgeth to bee the fulfilling of this prophcie; holding that they came over to succour the Church now languishing through the great opposition that it findeth in these parts. And in this time the Popes Legats and the Iesuites, like frogs leaping about, bestirre themselves to make ciuill commotions in all parts of Christendome, for the rooting out of heretikes, as they call them, but the armies are gathered together into *Harmageddon*, signifying a cursed army, and so they make a way hereby to their owne vtter destruction, figured out vnder the seventh viall. This exposition is prosecuted very largely by the Author.

Others vnderstanding by the earth whereupon these Angels are bidden to powre out their vials, the earthly kingdome of Antichrist, distinguish them according to the relation betwixt the earth, sea, riuers, and aire, which at the first are altogether

Genebrard. in Psal. 68 v 34

5

gether vnderstood by the earth which is below, being opposed to heauen aboue. And thus the first viall is the first and lightest degree of euill that befell this kingdome, when by the light of the Gospell, their auarice, filthinesse, pride and hypocrisie, as noisome boiles were detected, few yet daring to challenge their doctrine, which is impugned vnder the next viall, when this Sea appeared filthy like bloud, the very worship, processions, and pilgrimages amongst them being exclaime vpon as superstitious. Vnder the third, the corruption of their chiefe Doctours, who as riuers, seeke (by their eloquence and learning) to sweeten this Sea, is set forth; and withall, the execution done vpon them for their conspiracies and treacheries against states and kingdomes. Vnder the fourth viall they are enraged against the truth, being exceedingly hear and vexed, by the light and Sun-shine thereof growing clearer, and of more force euery day; for in stead of repenting they are more obdurate hereby. Vnder the fift viall is shewed, how the glory of Antichrists kingdome is darkened, the Pope and Papistrie becoming now vile and odious to many, whereupon likemen distracted they gnaw their tongues for sorrow. Vnder the sixt viall is shewed, how the riches, glory, and dominion of this kingdome being decayed, set forth by the riuier *Euphrates* dried vp, wherein it is alluded to *Ier. 51.* an open way shall be made for the Iewes and Mahumerans in the East to come in and receiue the Gospell, that as their defection in the Easterne parts to Mahumerisme was occasioned by the rise of the Pope, so their coming againe to embrace the truth may follow vpon the fall of the Pope. But the Popes emissaries compared to vncleane spirits and frogs shall still seeke to hinder it, by exciting the Potentates of the earth to wars in fauour of the Pope, which when they shall be about with an high enterprize, set forth by the word *Harmageddon*, that is, the mountaine of *Megiddo*, which place is twice mentioned, 1. *Iudg. 5.* when *Iabin* and *Sisera* are said to fall at the waters of *Megiddo*; 2. when *Iosiah* was slaine by *Pharaoh Necho* in the valley of *Megiddo*, 2 *King. 23.* but here neither waters, nor valley, but mountaine of *Megiddo* is named, to shew, that when they should be at the highest pitch of their designe, they should

should be defeated, as God is said to foile *Gog* vpon the mountaines of *Israel*: and hence a two-fold sorrow shall ensue, one worldly of those that are ouerthrowne, as the *Midianites* sorrowed when *Iabin* and *Sisera* were discomfited; the other godly of those that hereby take occasion to see and acknowledge him, whom they haue pierced, as *Zach. 12.* and as they mourned for *Iosiah* when he was slaine by *Pharaoh Necho*. Vnder the seuenth viall, the great alteration that after these things shall be in the world is set forth; all the enemies of the truth being destroyed, the Church shall come to a flourishing state, hauing nothing to expect more, but the coming of the Bridegroom Christ Iesus.

Some more particularly holding, that by these Angels certaine eminent persons are set forth, who were stirred vp against the Papacy, will haue the first to bee *Queene ELIZABETH* of blessed memory, about *ann. 1560.* and the byle to be her fauouring of the reformed religion, turning out of their Bishopricks and linings, Popish Bishops and Parsons. The second *Cherubinus*, in his writing of that booke called *Examen Concilij Tridentini*, wherein the Sea of the Councell of Trent is set forth in the colours, all bloudy and corrupt. The third, the Parliament here in England *ann. 1581.* decreeing, that they should be proceeded against as traitours, who should at any time after goe about to draw any to the Roman religion, thus seeking to alienate their hearts from their lawfull Prince: for hereby many riuers, setting forth their Popish Doctours, came to run with bloud, when they were for this executed. The fourth, such as haue illustrated the darke places of the holy Scriptures, which are as the Sunne, and the more they come to be explained, as it is now to be expected, that they shall be daily more and more, this being the time wherein knowledge shall increase the more, as with the heat of the fire shall the Romanists be vexed and tormented, but rather to their obduration than to their conuersion. The fift, some greater calamity than euer, that shall come vpon Rome it selfe to the vtter ouerthrow thereof, according to that prophetic of the *Sybil*, *Tū ōmniū principum ditiones erunt desolatae*, Then thou shalt bee all desolate, as if thou hadst neuer bene. The sixt, a Diuine power that

that shall bring the Iewes home vnto the truth, who as *Esdra* faith, went thorow the straight passages of *Euphrates*: for of their returne *Esayas* prophesieth, saying, *I will say vnto the deepe, be dry, and I will dry up thy flouds, Chap. 51. 10.* they are called kings, because they shall reigne all over the East parts. Then the Turke and the Pope set forth by the Dragon, and false prophet, and beast, shall bestirre themselves by their agents, Bassaes, Iesuites, and the like, sparing for no cost to suppress the truth: and the powers which they shall assemble shall be in these Westerne parts, where the Gospell hath most preuailed, being called *Harmageddon*, the mountaine of delights, of *Hara* mountaine, and *מגדל* *Maggedim*, *delights*. The seventh is, according to this exposition, applied as in the exposition before going, all the prophecies of holy Scripture haue now taken their effect: The great City is diuided into three parts, the three before spoken of, *viz.* the Dragon, beast, and false prophet; that is, the Turke and Pope being destroyed, but yet no end of the world.

7
Pareus. Some a little different, yet for the most part subscribe vnto this, holding that the first viall was powred out by *Luther* and *Zwinglius*, laying open the sores of Popery to their great vexation: the second, when the Councell of Trent set down such corrupt Canons of religion: the third, which is not yet fulfilled, when the Bishops, and Doctors, and chiefe vpholders of the Roman religion, shall haue the same measure mered vnto them, which they haue measured vnto others by the shedding of their blood: the fourth, when by the light of the truth increasing, the Papals shall bee heat, and troubled, and blaspheme it out of their anguish: the fift, when the state of Popery shall yet become more abominable, the foggy darkness thereof appearing more and more by the coming on of the light: the sixt, when the reuenues of the Popedome decaying, new kings, set forth by the kings of the East, because they shall be conuerted to the truth, shall bee a meanes of the destruction thereof. This was *Bullingers* before, and is subscribed vnto by *Aretius* and *Iliricus*, and by *Pareus* his *Auonymus*, as he saith, who wrote about two hundred and threescore yceres agoe. This decay in the Papall reuenues hath beene

beene these hundred yceres, but how doth the Pope seeke to helpe himselfe? There are three vncleane spirits like frogs comming out of his mouth, which are the Popes Legats, the Bishops who direct them, and the Iesuites, who draw into their league the Kings of *America*, *India* and *Persia*, for the defence of the Popedome, so that there are like to bee great stirres in the world, and a great conspiracy to oppresse the truth: but their gathering together shall be to their owne destruction, because into *Harmageddon* where *Iosiah* fell, an occasion of much sorrow and mourning. For the seventh Angell shall then powre out his viall, the great day of iudgement being come, the terriblenesse whereof is set forth by many fearefull euent of thunder, lightening, earthquake, and haile.

More ancient Expositors vnder these Angels with their vials doe thinke, that the Preachers, who at severall times haue threatened Gods iudgements, are set forth. By the first, the Apostles threatening the Iewes for their infidelity, which as an incurable sore, remaineth vpon them to this day. By the second, the Preachers which threatened the sea of the Gentiles. By the third, such as opposed heretikes. By the fourth, such as reprobued the Clergy and chiefe Bishops for their corruptions. By the fift, such as opposed the followers of Antichrist, and that Antichrist. By the sixt, such as reprobued the Kings and Princes adhering to Antichrist. By the seventh, such as threaten the destruction of the prince of the aire, the Authour vnto Antichrist of all his tyranny, after which hee shall be throwne downe to his place of torment. Diuers Popish Writers follow this also, as *Gorran*, and *Gagneus*, &c.

Yet *Viegas* will haue all to be literally vnderstood, holding, that as the *Aegyptians* were visibly and sensibly by diuers iudgements confounded before the Hebrewes, so Antichrist and his followers shall be before the Catholikes.

There are other expositions also, as that by the sea and riuers turned into bloud, the slaughters made of the Papists by the Turkes are to be vnderstood, by the viall powred out vpon the Sunne, the turning of their Bishops, Friers, and other religious persons out of their dens here in *England*, &c. making

making them boile in heat at it. By that vpon the beaſts throne, the taking away of the Popes reuenues, to the great darkening of his glory, conſiſting ſo much in worldly pompe and riches. By that vpon *Euphrates*, the remouing of all impediments, that the kings which haue formerly giuen honour to the beaſt, may now come and deſtroy her. By that into the aire, producing thunderings, &c. the vtter deſtruction of Popery by the powerfull preaching of the word, when all ſlie away, that is, turne from Popery to the embracing of the truth.

II
Dent.

Another applying the foure former vials onely in generall, to the life and doctrine of the Papiſts being diſcredited, holdeth that by the fiſt viall, the going downe of the pompe, glory, and honour of the Pope is ſet forth, in that being before time adored as a God, he is now vilified, and abominated as a monſter. By the ſixt, the decay of his reuenues, which in time ſhall come to be ſo poore and meane, as that hee ſhall bee eaſie to be inuaded, as old *Babylon* was when *Euphrates* was dried vp; whereupon the Ieſuites haue done their vttermoſt endeavour to ſtirre vp Popiſh Princes to ſuccour this languiſhing ſtate, but by a ſecret prouidence they haue bene brought together into *Harmageddon*, that is, to their deſtruction, ſo that the place may well be called from hence by this name, ſignifying the deſtruction of an army, as the Hebrewes were wont from many notable accident to giue the name to a place. And all this hee holdeth to bee already fulfilled for the moſt part, the Spaniſh Armado in 1588. being brought by ſuch meanes into an *Harmageddon*. So that now wee liue vnder the ſeuenth viall, wherein ſhall bee greater mutations in ſtates than euer, and that in this very age, the Popiſh faction being deſtroyed with horrible deſtructions, and ſo a ſinall end being put vnto *Rome* and to the Popedom. I might ſet downe more expoſitions, but theſe ſhall ſuffice, wherein indeed I haue bene the larger, becauſe of the obſcurity of this place, giuing ſuch occaſion of diuerſity of coniectures, as that amongſt our new Writers ſcarce two are to be found that agree together in all things, that hauing ſo many before our eyes, we may bee holpen the more in finding out the truth. Thoſe ancients which ſo conſentingly

ſentingly expound theſe vials of Preachers in diuers ages are ſurely miſtaken, becauſe theſe are the laſt plagues of all in this booke contained, and therefore cannot be in diuers ages, but in the laſt onely: and they are powred out againſt Antichriſt his marked ones, and vpon his throne, and to his diſturbance, imprinted in that out of his mouth come the frogs, to moue the Kings of the earth to warres in his defence. And the long riſing of Antichriſt, arguing a long time wherein hee is falling, ſheweth that coniecture of the Ieſuite to be vaine, who bringeth all theſe vials within the narrow compaſſe of three yeeres and a halfe, yea the latter end of this time. Why the two fiſt expoſitions cannot be receiued I haue ſhewed before. Touching the third, the French Pox, and peſtilences, and droughts being common to others as well as to the Papals, I cannot ſee how it doth well agree. For the fourth, it is more improbable, becauſe the ſcope of this Prophecie is to ſhew how the Papacie and Pope ſhould be plagued for their wickedneſſe, to their great anguiſh, and not how they ſhould become an annoyance and vexation to others. The 5, 6, 7, 10, and 11. expoſitions then remaine, which in many things agree well together, and therefore by the light and help hereof I will endeavour, chiefly looking vp to the Father of lights for direction, to ſet downe the trueſt and moſt genuine ſenſe of theſe moſt myſticall vials.

If in the entry it be a ſtumble, as ſome haue made it, how theſe Angels may be iuſtified to doe according to their command, when as being bidden to powre out their vials vpon the earth, they doe not but one of them onely, the reſt powring out their vials vpon the ſea, riuers, throne of the beaſt, Sunne, and aire, this I take it, hath bene well reſolued already in the fiſt expoſition, all theſe are but the parts of the earth, as it is here taken, viz. for the kingdome of Antichriſt here below oppoſed to heauen about ſo often mentioned in this prophecie, when the faithfull ſeruants of God are ſpoken of.

Touching the fiſt Angell with his viall, I cannot with *Brightman* vnderſtand it of Queene *Elizabeth*, becauſe howſoeuer ſhe was an excellent inſtrument for the comfort of the godly and the vexation of the Popiſh, yet ſhe was not the fiſt, as this Angell is. I hold therefore with *Ferbs* and *Parent*, that che

9

1

2

3

4

1. Angell.

the first oppugners of Popery shewing their filthy byles, to their great vexation are here figured out; & here we may ascend higher than *Luther*, euen to *Wickliffe*, and to the *Waldenses* and *Albigenes* before, together with many Worthies, who wrote and spake against the filthinesse of the Priests, Monkes, and Fryers many yeeres agoe, as all that are but meanly conuersant in history know. And herein, as in almost all the rest, it is alluded vnto the inchanters in *Egypt*, who were smitten with a sore byle, that they could not stand before *Moses* and *Aaron*: for as these make men loathsome, so the abominable vices of the Roman Clergy made them loathsome to most men.

2. Angell.

Touching the second, I doe not thinke, that the doctrine and Doctors of that Synagogue of *Rome* are meant: for so the speech of the Angels iustifying the Lord in his proceedings, giuing them blood to drinke, as they had shed the blood of the Saints, would not so well agree: for here is plainly noted a paying of them with the like to that which they had done. I approue therefore here rather the tenth exposition, that hereby is figured out the blood of the Popish, shed by the Turkes especially, and the order of time doth agree most excellently; for after that the blood of many thousands of innocents had beene shed in *Merindall*, and *Cabriers*, and other neighbouring parts for religion, a great destruction happened to the Papals by the Turkes, about ann. 1444. *Ladislaus* the Emperour himselfe being slaine, together with many Princes, Dukes and Nobles, and an infinite multitude of common people. And in *Hungary* and *Transilvania* still after this, the Turke preuailing many yeeres, a sea of blood was shed. As for the riuers, I take it not to bee amisse to apply their turning into blood, to executions done vpon Priests and Iesuites for their reasons here in *England*, and vpon Iesuites in other parts, together with the apparant iudgements of God vpon many of them that haue beene most forward in persecuting to their destruction, and the slaughters that haue beene made of them in their ciuill warres procured by their owne seeking.

4. Angell.

Touching the fourth, I hold that the increase of the light of the Gospell is hereby set forth, as most of my Authors agree, for

Munster. Cosmogr. de Turcis.

for the word of God is compared to the Sunne, *Psal. 19.* which as it enlightneth, and so is comfortable, so it heateth; and the neerer it draweth to any part of the world, the more it scorseth with the exceeding great heat thereof. And thus this viall doth very well agree to the euent, for the Sunne being risen to enlighten the world, gat vp higher still dayly in the firmament, till the heat of it grew intolerable to the Papals, making them to raile and sweare against it like mad men.

Touching the fift, there cannot be a more kindly exposition, than to apply it to the obscuring of the Popes glory: for when by the Sun-shine of the truth, the Doctors of that Church, and others who stand to the defence of it, are scorched so, as that they cannot maintaine with any reason any longer the Popes vsurped Supremacy, infallibility of iudgement, indulgentiary power, and power to make Lawes, and to dispense with Lawes, but their onely refuge is railing, and virulency of tongue, then what must needs follow next, but a vilipending of their Pope, whom they so much magnified? And when this cometh to passe, how can they that are the Popes vassals, and in their mindes inthrall'd to his Holiness, but sorrow extremely, and behaue themselves like franticks?

6. Angell.

Touching the sixt, I cannot thinke that the conuersion and returne of the Iewes is once glanced at herein, seeing that not by them, but by the Westerne Kings, who set vp the Whore, she must be made desolate againe, as is plainly shewed, *Chap. 17. 16.* and it were strange, that such a poore runnagate people as the Iewes should haue the title of Kings of the East, where they are the basest and of the least account. I subscribe therefore to them that expound it as altogether Allegoricall, by *Euphrates*, the reuenues of the Popedome being meant, and by the Kings of the East, such Kings as God would stirre vp in these parts to be her vtter ruine and ouerthrow, the great defence which is in the riuer of worldly wealth being taken away, as sometime *Euphrates* was dreaned, whereby *Babylon* was taken by *Cyrus* and *Darius*, Easterne Kings. And because the wealth of *Spaine* is so great a meanes to strengthen this kingdome, yet I thinke it not amisse to bring that in also

H h

within

within the compasse of this great river. In that part where the Popes reuenues runne the water is very shallow at this day, & there is great probability that the other will be much diminished shortly, if not cleane dried vp, if the Indian treasure be once cut off, which is very powerfully attempted. And hitherto I thinke, that these vials haue taken effect for the most part already, onely we are to expect the drying vp of this *Euphrates* more and more; and then that such Kings and Princes as abominate *Rome* for the wickednesse therof, should uniting their forces, give the on-set vnto her desolation.

7. Angell.

Touching the seuenth Angell, I hold it best to go with the common streame of them that expound this of the finall iudgement, not only of the beast and his followers, but of the whole world, that of the beast being againe re-assumed to bee more fully declared in the Chapters following, as being the most remarkable thing pointed at in this booke. For without wresting and straining the passages here in such manner, as that there is no president for it in other places of holy Scripture, it cannot be applied otherwise. *It is done, Babylon came into remembrance to give unto her the cup of the wine of the fiercenesse of Gods wrath, and euery Island fled away, and the mountaines were no more found.* What else can these speeches set forth, but the full and finall recompensing of the Whore of *Babylon*, and of others enemies of the truth, which cannot be said to haue beene done but at the last day? For then onely it may be rightly spoken, *it is done*, it being till then but in doing, and it is at that time onely that there is flying away to hide themselves from the wrath of God; and that the fashion of the world is altered. It should seeme to make against it, that the great city is not said to fall, but to be diuided into three parts. I answer with *Pareus*, that hereby the vtter ruine of it is set forth, seeing three parts, which may well be taken for all the parts of a building, are said to be diuided or rent in sunder, and in speaking of three, it is alluded to the three before spoken of, as the founders of this city; the Dragon, the beast, and the false prophet, & the three vncleane spirits, like frogs coming out of their mouthes. Again the nations are immediately said to haue fallen, that is, to be quite ouerthrowne, and therefore

it

it is not likely but that the vtter ruine of *Rome* is meant also, though deliuered in a diuers phrase. Or if by the great city we vnderstand all the countries where the Christian religion hath beene planted, as I haue expounded it before vpon *Chap. 11.* then the city of *Rome* is not so much meant, but the whole dominions of Turke and Pope, for it is likely that *Rome* shall be destroyed before, the river *Euphrates*, the defence thereof being dried vp, yea it must needs bee so by reason of the lamentation made by such as haue had trafficke there for the desolation of that city, *Chap. 17.* which cannot be after the great day of iudgement. And if the great city bee thus taken, then by the nations, other countreys which are neither Mahumetane nor Popish are to be vnderstood, which for their sinnes shall come to ruine also, this being plainly set forth; and the fall of the city by a periphrasis taken from such a fall as is by diuision, as *Ierusalem* fell before the Romans by a triple faction therein, to which in particular it is to be thought that it is alluded, for so much as *Ierusalem* trodden vnder foot by the Gentiles, is a type of Christendome vnder the dominion of Turke and Pope, as hath been shewed more at large vpon *Chap. 11.* If *Verf. 11.* it should seeme to make against this exposition, that a great haile like talents is said to follow after all this, whereupon men blaspheme God, which, as *Brightman* saith, is not to bee thought shall be at the day of iudgement, because all mouthes shall then be stopped, the generall silence of all arguing their consent to the iustice of Gods proceedings, and none blaspheming any more; I answer with *Pareus* againe, that howsoeuer the wicked shall subscribe to this iudgement in their owne conscience as most iust, and so shall not mutter any word of reason against those proceedings, yet the sense of the extremity of torment, from which they shall despaire euer to be deliuered, will so inrage them, as that like the *Egyptians* when haile & fire mingled therewith came down from heauen, or like the Canaanites, vpon whom God hailed with exceeding great hailestones, to the destroying of most of them, to which I think it is rather than to the other alluded here, as they, I say, being moued with anguish did doublelesse bitterly take on against the God of *Israel*, so here the wicked at the last day are brought

Exod. 4.

Ios. 10. 11.

H h 2

in

in blaspheming to expresse the sense of intolerable pangs, vpon wch wicked men are wont thus to do. And haply their tongues will thus rebell against God, as the tongues of persons enraged euerlastingly. These things being thus explained, wee see that there is no reason why any should be offended, and doubt whether Popery shall euer goe downe altogether or no, because it is still vpheld after so many yeeres since it first receiued a blow: for it must fall by degrees as it rose by degrees; and as it had a long time of rising to the full height, so it must be long in falling into viter destruction. And seeing five of these Vials haue so manifestly taken effect already, and the sixth in a great part, why should wee not by faith assuredly expect the full accomplishment of it, as well as wee see the accomplishment of those foregoing by experience. O yee foolish and blinde Papists, why are ye so hard to beleue the things that this Prophet hath foretold touching your *Babylon*? if ye loue your soules, open your eyes, and by that which hath bene hitherto done be assured of a full destruction, and therefore come out of *Babylon* in time, and be not led hood-winked into ineuitable perdition.

Verf. 13, 14,
15, 16.

Quest. 2. Who are these three vncleane spirits like Frogs, that come out of the mouth of the dragon, the beast, and the false prophet? and what place is that *Harmageddon*, into which the Kings of the earth are gathered, and by whom are they gathered together into that place?

Ans. It is agreed that these foule spirits are instruments of the Pope, who come as it were out of his mouth, because so like vnto him both in the same end which they aime at, and the meanes to effect it, lying signes and wonders; and more particularly I hold them to be none other but the Iesuites, because the time of their beginning by *Ignatius Loyola* within these threescore yeeres doth notably agree, and their leaping vp and downe in Kings Courts, they being the greatest Statists that the Pope hath for him to maintaine his credit with the Kings of the earth, that his reuenues may be no more diminished: neither doe their practises to stirre vp to warre against Heretikes, vniuistly so called, disagree; for they are knowne to be the very firebrands of dissensions, tumults, treasons, and bloudsheds

bloudsheds thorowout all Christendome euer since they began to be. They are said to be three, when as indeed they are many thousands, to note out their triple originall from the Dragon, who is the Deuill, the Beast, the Roman State which they trauell for, and the false prophet, the Pope (who before was called the second beast, and not till now a false prophet, but here more fully declared by his name, as there by his pseudopropheticall practises) whose eldest sonnes they are, bending themselves vp to the highest streine of wit and resolution for the supporting of his tottering chaire. These stirre vp popish Kings and Princes so, as that they enter into leagues and vnions to root out poore Protestants. But silly men that they are, whilst they are thus busie for the benefit of the Popedome, little doe they thinke of him that sitteth aboue and laugheth them to scorne, for that the ioyning of popish Princes together to root out the truth, shall by him be turned to a gathering together to be destroyed, so as that they shall neuer be able to make head againe. And this is intimated in saying, *That they gather them together to the battell of the great day of God*, that is, wherein God will haue glory by their viter ouerthrow, which is also further confirmed in that changing the number by and by, he saith, *Hee gathered them together into a place called in the Hebrew tongue, Armageddon.* What is meant by this word *Armageddon*, there is great difference of opinions. Some thinke, that it is to be read *Harmageddo*, and so expound it as alluding to the place called *Megiddo*, where *Iabin* and *Sisera* with their army were destroyed before *Debora* and *Barak* by the Lord, and where *Iosiah* fell before *Pharaoh Neco* King of *Egypt*, giuing occasion to a great mourning to the children of *Israel* for the losse of so good a King: for each History may be well alluded to here, that of the Canaanites destruction for the ouerthrow of popish kings with their people, the other of *Iosiah*, for the mourning which the Iewes being conuerted shall make for their former opposition against Christ, slaying him so good a King, that came to saue them, as is foretold by the Prophet, saying, *I will powre out vpon them the spirit of compassion, and they shall see him whom they haue pierced, and mourne euery family apart.*

Hh 3

For

For they hold that at the same time the Iewes shall be converted. As for the change of the waters of *Megiddo*, as it is in the first place, or of the Valley of *Megiddo*, as it is in the second, into *Har* a Mount and *Megiddo*, they thinke, that this is not without a mystery, it being hereby intimated that the enemies of the truth shall be in an high attempt when this destruction shall befall them, and therefore purposely a Valley is turned in the word here vsed into a Mountaine, but for *Mageddon* they thinke it a corruption in the Writer, whereas it should be *Megiddo*. Others reade it *Horma-geddon*, a cursed warfare, of *Horma* signifying a curse, and *geddon* which cometh of *Gadad*, signifying to gather together an army; or of *Harma*, crafty, because by craft they shall be gathered together to their owne destruction, as God will turne it. Others with a single *d* reade it *agudadon*, expounding *Har* a Mountaine, and *Mageddim* Delights, holding that it is alluded to that in *Dan. 11. 45.* *And he shall fasten his tents in the mount of his holy beany, לרעה צבר קרש* for as there the Turke is pointed at apart, so here all the enemies of the Church ioyning together, and as *Ierusalem* is properly so called, so the pure Church of God figured out thereby is here called so, and therefore this battell and destruction of the enemies shall be made in these parts of the world where the pure reformed Religion hath taken effect. Some expound it the Mountaine of the Euangelist applying it likewise.

Some expound it the destruction of an Army, of *Cherem* destruction, and *Gedud* an Army, holding that the slaughter of the enemies shall be so great, that according to the manner of the Hebrewes, amongst whom many places are named from the euent, the place where this shall be shall take the name also.

Ierome, as *Pareus* sheweth, expoundeth it *Montem furum*, the Mountaine of the cues, others a cursed troupe, others the destruction of the River. All wee see are agreed here that no proper place is designed, but some place onely where the enemies of the truth shall be destroyed. There will be no error therefore which way so euer it be taken, only I thinke it dangerous to admit of any corruption in the change of the word

Hobs.

Bers.
Iunius.Luther.
Grassius.Montanus plan-
tiniana edit.
Brightman.

Napier.

Dent.

word by the incury of the Scribe. I preferre that of *Dent*, holding withall, that it is alluded vnto the destruction of *Iabin* and *Sisera* with their armies, and that it should be likewise with the enemies of the truth ere long, they shall bee in a Catholike league together, bending all their forces against the reformed; but God helping his, their attempts shall bee turned to their owne viter ouerthrow. Whether this be now a working, seeing they were neuer so combined together, neither haue they beene about so great attempts as now, God knoweth. Haply the gathering together of Papists at this time is the gathering together here pointed at; if not, as the time will scarce beare, it is a prelude thereof; some famous destruction may happen to them in the end of this conspiracy now, but the greatest whereunto this may make a way afterwards. Howfouer, let all men take heed of the Iesuites, as of vncleane and dangerous spirits, and let vs be comforted when the Romish Catholikes bend their forces most against the professors of the truth, assuring our selues that they are necrest their viter ruine.



CHAP. XVII.



IN this Chapter and that which followeth, the great City before said to bee diuided into three parts is more particularly described, together with her viter ruine and ouerthrow, in respect of the head and fountaine *Rome*, from whence all the abominations of idolatry and superstition haue flowed. In the exposition of the particulars there is no great difference nor difficulty, so much light hauing beene already giuen, and therefore I will the more briefly, only touching diuersity of interpretations, come to open euery passage as it lieth in order.

H h 4

Quest.

Vers. 1, 2, &c.

Quest. 1. Which of the seven Angels is it that sheweth *John* these things, who is the great Whore whom he saith he will shew vnto him, what are the waters called also a beast *vers. 3.* strangely described that she sitteth vpon. And why was hee led into a desert place to behold this? and touching the more particular description of this Whore, and the word Mystery written in her forehead, what is meant hereby?

Brightman.

Pareus.

Napier.

Ans. The Angell is held by some to bee the fift, who powred out his Viall vpon the throne of the beast. But others morerightly hold him to bee the seventh Angell, vpon the powring out of whose Viall the great City was diuided into three parts, which is againe more particularly vnderaken here, that by the relation of this Angell it might be more fully vnderstood, both what this City is, and how and by what meanes she commeth to be destroyed.

Ballinger, &c.

2
Bellar. lib. 3. de
Rom. pont. sic
cap. 13.

Tertul. contra
Iudeos.Ieronim. 11. qu.
ad Alagham.

Others indefinitely take this Angell for one of the seven. Touching the great Whore, it is agreed almost by all that it is *Rome*. yea euen by Romanists themselves. *Bellarmino* saith, *Wee may say, and that better in my iudgement, that by the Whore Rome is vnderstood: so likewise Ribera and Viegas the Iesuites vpon this place. Tertullian of old spake to the same effect: 'Babylon in Saint Iohn doth represent Rome, being as great and as proud of her dominions, and as tyrannizing over the Saints as euer Babylon was. And Ierome saith, According to the Reuelation of Saint Iohn, in the forehead of the queene clad in purple, there was a name of blasphemy written, to wit, Rome the euerlasting. See more touching this before, Chap. 14. vers. 8. and how that shift of heathen Rome being meant here is confuted, whereunto wee may adde, that heathen Rome cannot be meant, because then Rome subdued the Kings of the earth by force, and not by subtill inticements as this Babylon doth; and because the Rome here spoken against shall bee vterly destroyed for the sins found then therein when the time of destruction commeth; but heathen Rome was not so destroyed, and if Rome should at the last be destroyed for the idolatries of the Heathen, this destruction must come for idolatries put downe many hundred yeeres agoe, which is contrary to the course of the Lords proceedings against sinfull places. As for their*

their last refuge to an apostasie, yet to bee expected in *Rome*, in regard of which it is thus spoken of here, see also *Chap. 14. vers. 8.*

Touching the many waters whereupon this woman sitteth, they are interpreted, *vers. 15.* to be peoples, and Nations, and tongues, ouer which *Rome* ruleth by the power residing there. And this circumstance of her sitting is varied every time that it is spoken of. *Vers. 3.* She is shewed sitting vpon a beast of a purple colour, full of names of blasphemy, hauing seven heads and ten hornes: and *vers. 9.* the seven heads being spoken of are said to be seven hills whereupon the woman sitteth. She is shewed sitting thus diuersly for diuers respects; shee sitteth vpon many waters, because she rulerh ouer many peoples and Nations; vpon a purple coloured beast, because the Senators and Rulers of this State vnder the Emperours did weare purple and skarlet clothing, ascribing diuine titles of honor vnto their Emperours in a blasphemous manner, as the Cardinals, by whom the Pope rulerh now doe vnto him, being also likewise apparelled; and vpon seven hills, because the City was anciently seated vpon seven hills. And this variation maketh it so plaine, as that nothing can bee plainer, than that *Rome* is meant by this Whore, seeing no City in the world is so seated but *Rome* onely, neither doth that periphrasis whereby this City is described, *vers. 18.* agree to any other, *This is the great City that hath rule ouer the Kings of the earth.* And this name *Whore* is chosen to expresse *Rome* the head of the Antichristian Sect, for continuation of the allegory of a woman, in the similitude of whom the Church appeared, *chap. 12.* The true Church is a chaste and holy woman, who keepeth her selfe only to the Lord to whom shee is married, refusing to worship any other, or to make any other partaker with him in his diuine titles and attributes. The Antichristian Sect is a whorish woman, together with the Lord worshipping Images and Saints departed, and attributing that vnto the Pope which is proper to the Lord only, wherein truly spiritual whoredome doth consist.

Touching the place, the Wildernesse, into which hee was led to see this sight; some take *Iohn* carried hither for a type of

3

Vers. 3.

Vers. 9.

Brightman.
of

Bullinger.

Parsus.

Forbs.

Mat. 4.

4

Verf. 4.
Pet. du Moulin.
Lib. 3. Sanct. Ce-
rimon. c. 5. sect. 3.
Ruber color pro-
prius ad papam per-
tinet. lib. 1. cap. 1.
sect. 9. Planum
totum cum magno
scabello cooperitum
erit panno cocci-
neo, Caligaria rubro-
nis, sandaleis rube-
is, aurea cruce or-
natis. lib. 1. cap. 6.
sect. 1.

of such as should be able to see Rome to be the beast, and the Pope to be the Whore riding this beast, they should be obscure persons, and such as in whom this light should be little expected, euen as in a man living and brought vp in the Wildernes there is expected no great matter of learning & knowledge. Some expound the Wildernesse of Gentilisme wherein Popery indeed appeareth, for so much as the idolatries and superstitions of the Gentiles barren of good men, as the Wildernesse is without people, are the very attire wherein Popery marcheth. Some hold that reference is had here to the woman before spoken of, Chap. 12. flying into the Wildernesse in the time of heathen persecution, being then chaste and beloved of God, but now become an Whore by her manifold idolatries. Lastly, some hold that hee is carried into the Wildernesse as the fittest place for contemplation, and he that will diue into any deepe mysteries must retire himselfe from all worldly incumbrances. I hold with this my last Author, that there is no mystery in this passage, but as vpon other occasions it hath bene vsed, *Christ was carried by the Spirit into the Wildernesse to be tempted*, so here *John* is carried into the Wildernesse to see this mystery, onely that in so solitary a place there might be no interruption by the coming in of any man, or any occurrence which vnusually hapneth in places more frequented; whereunto if we adde, that the Wildernesse is in a secret place, and so properly chosen to manifest this great secret in, it will not bee impertinent. And hence wee may note, that it is not the case of all men to vnderstand this mystery, but it is a long time shewed but vnto a few taken apart from others.

Touching the aray of this Whore in purple and skarlet colour, and gold, and precious stones, and pearles, and vpon her forehead a name written, *Mystery, Babylon the great, &c.* We shall not need to seeke farre for the fitting of these things to the Hierarchy of Rome. For the Pope, according to the orders set downe in his Booke of Ceremonies, ought to be clothed in Skarlet, and his Chaire is to be couered all ouer with cloth of Skarlet, yea, his very stockings and shoes are appointed to be red, adorned with a golden Crosse. And his

very

very Mule by the ordinance of Paul the second is to be clothed with Skarlet, as *Platine* reporteth. He is also apparelled with a long Albe, a Girdle, and a Stole hanging about his necke all inlaid with Pearle. She hath in her hand a golden Cup full of abominations to set forth the Pope of her state, and secretly to intimate the very name of him that is here meant, the first letters of these words in Latine, *Poculum aureum plenum abominationibus*, put together making *Papa*. As for the word *Mystery* in her forehead, this doth most notably agree, for in the Castle of Saint Angelo in Rome, are certaine old plaine Miters, which haue the name *Mysterium* ingrauen vpon them, as both *Brocard* affirmeth vpon this place, and *Ioseph Scaliger*, that being at Rome with *Monsieur de Abin*, the French Kings Embassadour, amongst other things they were shewed vnto him. Moreover, a mystery in the forehead doth argue a profession of mysteries: for all things in their Sacraments and seruice, they say, are full of mysteries. But chiefly it is thus written, because being so abominable a strumpet, it should be hidden from the eyes of most men, honouring in stead of loathing her. *Babylon the great, the mother of harlots. Rome is called Babylon*, because so like to old Babylon in tyranny, pride, power, and dominion ouer the world. *The mother of harlots*, because they that seeke to draw the world to spirituall whoredome by idolatries haue their authority from thence. These things being so plaine, let vs be ashamed still to continue so blinde as that wee should not see them; the Pope of Rome could not more plainly haue bene described than he is in this place: for what would one haue more to know the party meant by, than a description by his apparell and manner of going, and his very name?

Quest. 2. How are these words to be vnderstood, *The beast* which thou sawest was and is not, and shall ascend out of the bottomlesse pit, by and by rendered thus againe, *The beast that was and is not, and yet is.*

Ans. The words immediatly following, *vers. 10, 11.* serue to explaine this Riddle. *There are seven Kings, five are fallen, one is, and the other is not yet come.* And againe, *The beast that was and is not, euen hee is the eighth, and is of the seuenth.*

uenth. All this then is spoken of the Pope with his imperiall power, declaring the order and manner of the comming on thereof. This highest power vpon earth which hee doth exercise, was in the old Rulers of the Roman state, during the time of Kings, Consuls, Tribunes, Decemvirs, and Dictators; but *is not*, when the sixth head of Emperours was deadly wounded by the *Goths* and *Vandals*, *Heruls* and *Longobards*: for then the beast as quite destroyed ceased to bee for many yeeres, as hath beene already shewed, *Chap. 9.* vnder the founding of the fifth Angell. And in speaking of this in the present tense, when as it was to come long after, he doth but proceed in a prophetical stile, as he plainly speaketh also of that which was to be long after this, of which he had immediately before spoken in the future tense, for comming to repeat *was, and is not, and yet is.* Whereas in regard of this sixt it is by and by said, *one is*, but here, *is not*, the reason is, because that being explanatory is but an historicall narration, and so reporteth things so farre as they had beene and at that time of Saint *Iohn* were, but here seeming to speake of a thing present, he prophetically setteth forth that which should be afterwards. So that in respect of the same head of Emperours it might bee truly said *one is not, and one is now*; to speake historically, *one is now*, prophetically, *one is not*: and so for the time, the beast is not, because put downe by a forreigne power. That which is added, but *shall ascend out of the bottomlesse pit, or but yet is*, setteth forth the rise of the Pope in *Rome* after this by a diabolicall inuention, as if he had beene plainly seene rising out of Hell. He is the seventh, but yet is the eighth, for he is a like powerfull with his predecessors, the rulers of that state, and hath another kinde of singular gouernment by the spirituall sword different from them all. And hereby it is plaine, that the tearme beast, and head or King, are coincident one with another, because he which is called the beast, *vers. 11.* is said to bee one of the seuen heads, which are expounded to bee Kings. Almost to this effect speake some of my most iudicious Authors, and *Brightman* not much different will haue this saying, *the beast is*, expounded of the Pope vnder *Constantine*,

P. du Moulin.
Pareus, &c.

Brightman.

tine, is not, of him in the daies of the *Goths*, and shall be of him restored to his dignity by *Iustinian* and *Phocas* after him. But some hold that the vacancy of the Empire in Saint *Iohns* time by the decease of *Domitian* is here meant: for thus it might be said that it was before, but is not, and yet is, because *Nerva Cocceius* of base linage succeeded, and departed shortly againe, for he died at the end of a yeere, three moneths and nine daies. But being thus taken, that which followeth cannot bee applyed as explaining this, nay, it cannot be reconciled how it should be said *one is not*, and yet of the same, *is now*.

Quest. 3. Who are the ten Kings which are said not to *Verse 12.* haue receiued any Kingdome as yet, but receiue power as Kings: at one houre with the beast: and afterwards againe grow to hate the whore, and make her desolate and naked, and eat her flesh, and burne her with fire?

Ans. Most Expositors consent, that these Kings are the Kings that arose out of the ruines of the Roman Empire: for whilst this stood, all Kingdomes about were subiect vnto it and made tributary, except *Scotland*; but this Empire falling by the inuasion of the *Barbarians*, *Goths*, *Vandals*, *Heruls* in the west, and of the *Turkes*, *Saracens* and *Tartarians* in the east, there was an opportunity offered vnto them to resume their ancient state which they did, and so became absolute Kingdomes of themselves, without dependance vpon any higher power vpon earth. But whether these Kings be iust ten, or said to be ten, that is, many, it is dissentied. Some stand for an vncertaine number, as the word *ten* is vsed in some other places, as in that of *Isaac* challenging *Laban* for charging his wages ten times; and of the Lord, affirming that the people had tempted him ten times, that is, many times. Some hold, that these ten are such a iust number, and reckon them to be either 1. *France*. 2. *England*. 3. *Spain*, held by the *Visigoths*. 4. *Lumbardy*, held by the *Longobards* in *Italy*. 5. *Sclauonia*. 6. *Hungary*, held by the *Huns* and *Anarians*. 7. *Bulgaria* and *Serua*, held by the *Bulgarians*. 8. *Denmarke*. 9. *Poland*. 10. the Kingdome of *Naples* and *Sicely*. Or else thus; *France*, *England*, *Spain*, *Lumbardy*, *Denmarke*, *Hungary*, *Napier*, *Sweden*,

Bullinger.
Pareus.
Grassius.
Gen. 31. 7.
Numb. 16. 22.
P. du Moulin.

Brightman.

Sweden, Scotland, the Exarchate of *Ravenna*, and the Kingdome of the *Goths* in *Italy*. As for the Kingdomes of *Arragon*, *Granado*, *Portugall*, *Castile*, *Leon*, *Toledo*, *Galicie*, *Nauarre*, they are inferiour Kingdomes, and appendices either of the Empire, *Spaine*, or *France*. *Sicily*, *Bohemia*, and *Naples* are of the Empire, *Burgundy* of *France*, *Norway* of *Denmarke*, *Ireland* of *England*, *Cyprus* a late Kingdome and not in Christians hands. Some different from all others will haue ten Emperours to be meant, in whose time the Pope flourished, but after their Empire expired he suffered much : 1. *Constantinus magnus*. 2. *Constantinus filius*, & *Constantius*, ac *Constantius*. 3. *Iulianus*. 4. *Iouinianus*. 5. *Valentinianus*. 6. *Gratianus*. 7. *Valentinianus secundus*. 8. *Arcadius*. 9. *Honorius*. 10. *Theodosius*. These are said not to be in *Saint Johns* time, because heathen Emperours ruled then, but receiued their Kingdome the same houre, that is, about the same time with the beast. This exposition of all others seemeth to me to disagree most with the Text : First, because the hornes of the beast are of the beast, and certainly limbs of Antichrist, such as God forbid that we should count these godly Emperours. Secondly, because these Emperours did neither receiue their Kingdome, which argueth a thing newly erected, and that was not before, neither were they all at one houre, for they succeeded one another in sundry yeeres. Thirdly, because the same ten which giue honour to the beast shall at the last destroy her, which cannot possibly be applied vnto them who did euer onely stand to her and defend her, if the Pope be counted the beast in their times. Neither can I approve of a certaine number put here for an vncertaine, because howsoeuer ten may be thus put elsewhere, yet here about the heads and hornes of the beast the spirit is more punctuall, for the seuen heads it is agreed, and why should another kinde of exposition then be giuen of the ten hornes? Precisely ten therefore are doubtlesse meant, and not so much Kings as Kingdomes, being taken with the succession of the Kings reigning therein, and of these Kingdomes I doe not thinke *Lombardy* to be any, or any Kingdome springing vp at the dissolution of the Empire to endure a short time onely, but such Kingdomes

domes as then deliuering themselves from the Imperiall yoke, haue stood and shall stand free till the ruine of the Pope. And these I take to be 1. *England*. 2. *France*. 3. *Spaine*. 4. *Poland*. 5. *Denmarke*. 6. *Suecia*. 7. *Hungary*. 8. The whole Kingdome of *Germany* both higher and lower. 9. *Bohemia*. 10. The free States of *Italy*, *Venice*, *Genoa*, &c. *Ireland* is not reckoned, because an inferiour Kingdome and vnder the Crowne of *England*, *Nauarre* of *France*, *Portugall* and the Kingdomes of *Naples* and *Sicilies* of *Spaine*, *Norway* of *Denmarke*. *Germany*, which hath beene since gouerned by Emperours, is also a new kinde of Kingdome dauersly ruled, and not as in times past; and the other free States may well be set forth by the name of a Kingdome, and of one, because all in one Nation. To *Bohemia* belongeth *Moravia* and *Silesia*, and although it be in *Germany*, and commonly is vnder the Emperour, yet for so much as it hath the liberty of Election and is an absolute Kingdome in it selfe, I thinke that we may well reckon it for one. As for *Silauonia*, together with *Dacia* and *Serua* ioyning to it, and *Bulgaria*, or any other Kingdomes which sprung vp also at the dissolution of the Empire, howsoeuer they were popish in times past, and had a hand in giuing honour to and setting vp of the Pope, yet now they are Mahometan, and therefore the Lord foreseeing this, left them out of the number, as not being likely to haue an hand with the rest in destroying the Pope at the last. Their receiuing of power at one houre with the beast is not so strictly to be taken as it foundeth, for by an houre in Scripture, sometime a compasse of times consisting of many yeeres is to be vnderstood; thus the time of the Gospell is called the last houre, and the same houre here is much about the same time 100. yeeres before or after or somewhat more; and if it be thus taken, the euent doth notably agree, the springing vp of these Kingdomes being cut of the ruines of the Empire, about *ann. Dom. 500. &c.* till 700.

These Kings with one consent haue made warre with the Lambe, by taking the Popes part against the professors of the truth, when any haue shewed themselves, persecuting them with sword and fire, as wofull experience hath proued many yeeres, but the Lambe hath overcome them by planting his truth

truth in their dominions, notwithstanding all their hot oppositions, and by subiecting some of them to himselfe, by bringing them to the acknowledgement and profession of the same truth, as *England, Denmarke, Sweuia, Bohemia*, and sundry free states of *Germany*, to whom we hope more shall bee ioyned, though not all, (for some must take the Popes part vnto the end, till the greatest fatall blow that shall be giuen to him and them in *Harmageddon*, as hath beene already shewed vpon *Chap. 16.*) and these together shall hate the Pope, and deuest him of all the honour which formerly in their ignorance they or their predecessors gaue vnto him, and destroy him, ouerthrowing and burning *Rome* downe to the ground. And to put it out of all doubt that *Rome* is meant here, he addeth, that it is the great City that ruleth ouer the Kings of the earth. Let all these things be considered together, and there is nothing in this kinde that can be plainer, than that the Pope of *Rome* is the subiect of all this description, and whatsoeuer can be said here-against, will easily appeare to bee but a deuised euasion.

Ver. 18.



CHAP. XVIII.



In this Chapter there is nothing difficult, but that by a short paraphrase the Reader may easily vnderstand and bee resolved touching any question or doubt arising here, and therefore I will not delay him with other ambages, but come briefly to this paraphrase. It is to bee vnderstood that the things here set downe follow in order that which was declared of the Kings making *Rome* and the Pope desolate in the former Chapter. For after this great desolation and destruction it is here shewed, that it shall continue so, neuer to be built vp or inhabited againe, for foule spirits and vncleane birds

birds are wont to keep in desolate and forsaken places, happily that men might be the lesse troubled with them, and that by *Verf. 2.* the horreur of such places there might be the more liuely representation of hells horreur. *Ribera* yeeldeth a double reason of euill spirits being in desolate places, one before Christs Incarnation, that through feare such as passe by might bee drawne to idolatry, the other, after that monasticall persons might be terrifyed from reparing to desolate & solitary places. But this last saoureth of superstition, wherunto they that are addicted, are ready to receiue any reason for good tending to the confirmation thereof, but I should thinke rather, if for any respect towards Monks they keep in such places, it is because they loue their society being the fittest company for them, seeing *Verf. 1.* they haue abandoned the society of men. The Angell that telleth of this desolation is wonderfully glorious to set forth the more the glory of God whō the Angels serue. *Verf. 4.* The other voice *Verf. 6.* from Heauen warning Gods people to come out of her, is the voice of God, hee bidderh them to *reward her double*, not more than she hath deserued, but double so much as she did *Psal. 137. 9.* formerly to the Saints, as she is well worthy. As they are pronounced blessed that shall take the children of *Babylon* and dash their braines against the stones. It is no pity, but disobedience to God, to shew fauour to the bloud-thirsty *Babylon*, yea, all that be the people of God ought to ioyne together to pull her downe and to destroy the Pope. *Verf. 9.*

The Kings of the earth, who shall bewaile her ruine, are some obstinate and stiffe popish Kings, that shall continue so euen till this be accomplished, so that as I said vpon *chap. 17. 16.* it doth here further appeare, that not all, but some of the Kings who gaue honor to the Whore, shall be her destruction, some continuing in their seduced estate still. *Verf. 11.*

The Merchants of the earth that lament her fall also, whose merchandise none will buy any more, are the Popes Officers in his Datary, to sell Benefices, Penitentiaries, and such as goe about with Indulgences, and all such as make benefit by Shrines, Images, and relikes of Saints, by Diriges and Trentals, &c. These being now of no repute any longer, the great gaine which they made hereby shall vtterly cease.

Ver. 12.

Brightman.

Ver. 17. 18.

Parent.

Ver. 24.

After this, the benefit and variety of commodities that came in to the Sea of Rome, and her factors are particularly named, Gold, Silver, precious Stones, Pearles, fine Linnen, Purple, Silke, Skarlet, Thine-wood, &c. The like place to this is *Ezech. 27. 12.* &c. of *Tirus*, from whence this seemeth to be borrowed. *Tirus* was stored with such varieties from diuers Nations, and so is Rome, with Gold, Silver, and precious Stones from the Spaniards Indies. With Cinamom, Frankincense, Oile, and Wine from Italy; with Wheat and Flowre from Sicely, Sardinia, Corsica; with Beasts from Germany; with Sheepe from England; with Horses and Chariots from France; with bodie of men from Heluetia, for the Heluctians are the Popes guard; and lastly, the soules of men of all nations are mancipated to the Pope, when as it is held necessary to saluation to be subiect vnto the Pope. After these Merchants, such as trade by Sea are brought in, lamenting her ouerthrow, *Ship-masters, the company in Ships, Sailers, and such as trade by Sea.* By Ship-masters vnderstand all inferiour persons, for Ship-masters, and Mariners, and Sailers, &c. are vnder the Merchant, so that by them we may vnderstand all ordinary Seminary Priests, Iesuites, and Monkes of euery order that trade in this Sea: for I doe not thinke that particularly iust foure orders are here set forth, as *Parent* hath it. That which followeth serueth onely to set forth *Romes* utter desolation, and the cause her extreme bloud-thirstinesse, whereby it may also be gathered that *Rome*, as it is now gouerned by the Pope is certainly meant, because the poore seruants of God, which stand for his truth, are no where so murdered as there, and by meanes of the Pope and such as rule vnder him. A true Christian may finde more fauour at the hand of a Turke or Barbarian than amongst the Roman Catholikes: for they are more bent against such than against Iewes and Infidels, nothing but their bloud will satisfie if they be found out within any of the Popes dominions. Is not this then the City wherein the bloud of the Prophets, that is, Preachers of the Gospell and of the Saints is found in the greatest abundance? And how is it then, (O ye Papists) that ye are so bewitched that ye see not into this to come out from this *Babel*, as ye would not bee guilty of bloud-shed?

When

When Christ was so milde and alwaies ready to rebuke striking with the sword, and vsed a bit to curb and keepe in such hot spirits as would haue such consumed with fire from Heaven as would not receiue him. How can ye possibly beleue him to be Christs Vicar, that is so wood and furious against his impugnors, as that nothing will satisfie him but their destruction by fire and fagot, or else by the sword? God open your eyes that ye may not any longer take the Wolfe for a Lambe, because of his two hornes, but by his Lion-like voice discern him to be the Beast, and abandon and forsake him for euer. Whereunto that ye may be moued the rather, I haue here set downe certaine passages in the Oracles of the Sybille, most excellently consenting with, and seruing to illustrate our Exposition of the Reuelation. in that part which concerneth the Beast, from the seuenteenth Chapter, &c.

Out of the seuenth booke faithfully translated thus:

*Rome fierce in minde when Grecians are downe drinen,
Shall stellifie thy selfe up to the Heauen:
But when thou thinkest thy selfe in highest beight,
God shall tread downe thy sturdy strength and might.*

Out of the eighth Booke.

*When reignd in thee haue fiftene Emperours,
Of all the world that haue bene Conquerours.
Then commeth a King a manifold Crowne to beare,
Whose name shall be to Ponti very neare.
His wicked foot the world shall visitate,
Great gifts and goods then shall he impetrate:
Huge heapes of gold he shall haue into treasure,
With silver bid and money without measure.
Discovered things he shall loose and remit:
Of Magicke Art well shall he know and wit,
The mysteries and secret sorcery.
The mighty God he makes a Babe to be.
Downe he shall tread all true worshipping,
And at chiefe heads of error first begin.
His mysteries to all he shall expone,
Then comes the time of mourning and of mone, &c.*

112

These

These bookes of the Sybils were much esteemed of, and kept in the Capitoll at Rome, during the Ethnicisme thereof, the prouidence of God ordering it so, that from Rome wee might learne, that he whose Sea is there is the childe of perdition, and after the Popes triple crowne (for he is most plainly here described) much corruption should be in the worship of God, and after that should come vpon that state inevitable destruction.

Touching Romes rise at the fall of the Grecian Empire no learned man is ignorant, & it fell again by means of the *Goths*, *Vandals* and *Herals*, and *Longobards*. But touching the time of the new kinde of Empire in him, that weareth many crownes, it may iustly be doubted, seeing many fiftene Emperours haue beene before the Pope came to this height of honour, which was not till the dayes of *Phocas*. It is therefore necessary to distinguish betwixt Heathen and Christian Emperours, for this being applied to the first sort will in no case stand, but to the other it doth very well agree: for from *Constantine* the first Christian Emperour to *Phocas* are but fiftene, if *Julian* the Apostata be cast out who was no Christian, and *Mauritius* by the murdering of whom, *Phocas* attained the Empire, be not reckoned, as there is no reason to reckon him, seeing another vsurped that dignity and tooke it from him. The second to *Constantine* was *Constantius* and his brethren together, the third *Iouinianus*, the fourth *Valentinianus* and *Valens* together, the fift *Gratianus*, *Valentin*, and *Theodosius*, the sixt *Arcadius* and *Honorius*, the seuenth *Theodosius* and *Valentin*, the eighth *Martianus*, the ninth *Leo*, the tenth *Zeno*, the eleuenth *Anastatius*, the twelth *Iustinus*, the thirteenth *Iustinianus*, the fourteenth *Iustinus* the younger, the fifteneenth *Tiberius*. Next to *Tiberius*, *Phocas* gat the Empire from *Mauritius* his Master, in whose dayes this new kinde of Empire began, which from *Ponti* may iustly be called *Pontificiam*. These things thus consenting to make plaine the mysterie of iniquity in the Popedome: doe not harden your selues (O ye Papiests) but be wise in time and come out of *Romish Babylon*, that ye come not with her to perpetuall most horrible destruction.

CHAP.

CHAP. XIX.



After the vicer destruction of *Babel* represented, here followeth a representation of the great ioy which should hereupon bee amongst the faithfull triumphing ouer her in heauen, together with the cause of her destruction and of her partakers, and the description of the King by whom shee is destroyed. Some will haue the Church of God vnderstood by *Brightman*. heauen, which hearing of the destruction of *Babel* praiseth *Verl. 1.* God for it, lest if heauen bee properly vnderstood it should follow, that the Saints there know of the things done vpon earth. But I subscribe rather to those that vnderstand heauen *Bullinger.* properly, as they in heauen were exhorted before, *Chap. 18. 20.* *Pavens.* to reioyce ouer *Babel* fallen: for howsoeuer they are ignorant of particulars, yet it is not vnlikely but that they vnderstand either by the relation of Angels, or by reuelation from God, what in generall is the state of the Church in this world, else how could the soules of the slaine lying vnder the Altar cry *Reuel. 6. 10.* out for reuenge vpon persecutors as not being yet taken? Moreover, there went before a particular exhortation to reioyce for this, which argueth the notification of it in heauen by diuine reuelation.

Touching the song *Halleluiah*, it is compounded of *Verl. 3.* *Hallel*, praise yee, and *luah*, the Lord, Hebrew words. It is a question amongst Expositors, why they are exhorted to praise God by an Hebrew word? To this some answer, that *Brightman.* mystically the ioyning of the Iewes, who should now be conuerred to the faith, is intimated, but most without any such mystery hold that a word of this language is chosen, as in many other passages, in alluding to the old manner of praising *Bullinger.* God in his Church that first was: for *Halleluiah* in prefixed *Pavens.*

11 3

before

before many of the Psalmes, as a word then ordinarily vsed to praise God. And for the same cause the Arke of the Testimony, the Altar, and Censers with incense are mentioned before, because what was, and was done in the Temple of God of old amongst the Hebrewes, did serue to figure out what should be, and be done afterwards in heauen. Touching the foure and twenty Elders, and foure beasts, who haue hitherto stood by as spectators of all that hath beene done, and now giue their applause and approbation, it hath beene already shewed what they are, Chap. 4. 4. &c. The voice of all the multitude that stirre vp to praise God compared to the sound of many waters and of thunder, is so compared, to set forth the greatnesse of the company, for they must needs be very many from whom such a loud sounding voyce must come. The matter of this ioy next vnto the ruine of *Babel*, is the marriage of the Lambe approaching, and the adorning of his wife for the marriage. This wife is the woman before spoken of Chap. 12. that fled into the wildernesse from the face of the Dragon, but her enemies that sought her life being destroyed, shee is brought in now againe, her weeds of mourning and sorrow being laid away, and garments of ioy and gladnesse, as of a Bride going to be married, being put vpon her. For after the ouerthrow of Popery, there shall be no enemies any more to cause mourning and wearing of sack cloth, but a most flourishing estate of the Church begun here, and soone after perfected in heauen. For I doe not thinke, that the ioyfull time of this marriage here set forth, is to be vnderstood onely of the flourishing estate of the Church in this world after so long a time of persecution, but because here is both a preparation and a marriage Supper, both the time of the Churches ioyfull condition for a time here where it is prepared, and hereafter in heauen where the marriage is perfected and the supper held, are included: for here the Church is prepared for the Bridegroom Christ by sanctification through the word and Sacraments, which haue now their course more freely than in times past, there she is presented vnto him, and they being really ioyned, a feasting supper is held of heavenly comfort and ioy euerlastingly. And this is the apparelling

parelling of fine linnen granted to the Church here spoken of, which is said to be the righteousness of the Saints: but it is to be noted, that it is spoken in the plurall number *δικαιοσυνην*, righteousnesses, intimating, as one hath well obserued, both *Brightman*, the righteousness that is by faith imputatiuely, and that holiness which by the spirit of grace is wrought in the Saints: for inherent holiness is imperfect in the best, and therefore cannot iustifie, and faith, where this is wanting, is feeble and dead, and so vnable to iustifie. That we may therefore be fully iustified, both are necessary, faith to lay hold vpon the perfect righteousness of Christ, who is our iustification, and inherent holiness to make this garment of righteousness shine before men. Nothing is more vsuall in this booke, than by white and pure cloathing to set forth the sanctity and innocency of Gods seruants, see Chap. 3. vers. 4. vers. 18. Here some in *Sardis* are commended, for that they had not defiled their garments, and they of *Laodicea* are counselled to get them white garments by reforming their wickednesse, in respect of which they were said before to be naked: yet wee are not here with the Iesuite to conceiue, that the Saints are iust before God by their owne righteousness, for this is contrary to the whole course of Scripture, whereby euery one, yea the best is concluded to be a sinner. But by the Spirit of God wee are sanctified, and so prepared for the Bridegroom, so many as beleue, and by beleuing lay hold vpon the blood of Christ, without which our garment of sanctity is spoiled, but with which it is washed white, as is said of the martyred Saints, *They washed their robes white in the blood of the Lambe*. Let no man then trust to his owne righteousness, nor yet to the righteousness of Christ, which he thinketh is imputatiuely made his, if there be in him a naked and bare faith onely, but consider that the cloathing of the Bride is righteousness, and therefore let him so rest vpon the one, as that he neglect not the other, relie onely vpon Christs righteousness to saluation, but vnto this get sanctity of heart and life, because otherwise it is dead and profiteth not vnto saluation.

In that *John* falling downe and worshipping the Angell that talked with him is reprobued and bidden to worship God onely,

ly, it is plaine, that all religions falling downe before any creature, how excellent soeuer, is vnlawfull, and by all meanes to be auoided. The reason why hee would not be worshipped of Iohn is, because he was his fellow seruant, and of them that haue the testimony of Iesus, for the testimony of Iesus is the Spirit of prophetic. If because hee was a Spirit comming from the Lord with this reuelation, he were conceiued to be worthy of worship, it must be vnderstood, that euen in this hee was the fellow of Iohn and the rest of the Apostles, to whom the secrets of God were reuealed also, and so they had that within them which was as excellent as an Angell, for in that they had the testimony of Iesus, they had the spirit of prophecy, and hauing such a spirit, they were no vnderlings that ought a duty to the Angels in heauen, but euen fellowes vnto them. And if they be fellow seruants to the Apostles, then to all the faithfull also, seeing they all make but one body in Christ.

Vers. 11.

Bullinger.

That which followeth touching one sitting vpon a white horse, who appeared vnto Iohn, the heauen being opened, it is generally agreed that he is Christ Iesus. Hee doth not now appeare in this manner, as if according to the order of this vision he did not begin, till now to fight against the enemies of his truth: for how should Babylon then haue fallen, and the beast haue bene destroyed? But this fall and destruction hauing bene hitherto set forth in the proper place vnder the figure of Angels powring out their vials, and cutting downe with sharpe sickles, and by a voyce calling vpon the kings of the earth to be reuenged, which they act accordingly now as was needfull, the Captaine of these armies imployed in these warres commeth at the last to be described, both by the place of his residence heauen, the forme wherein he goeth to the warres, vpon a white horse, the name by which hee is called faithfull and true, iudging the word of God, the Lord of lords, and King of kings, his parts and apparrell, eyes like flames of fire, a mouth out of which went a two-edged sword, many crownes vpon his head, a vesture dipt in blond, and also by his traine, the armies of heauen following him vpon white horses, and his dominion, he ruleth all nations with a rod of iron.

Pareus.

Whereas his name is said to be such, that no man knew it but

but himselfe, and yet by and by it is said, that his name is the word of God, it is to be vnderstood, that no man could know Christ to be the Word and God, but by reuelation. The last iudgement hath bene often mentioned before, but the Iudge hath neuer bene described, wherefore it was necessary now at the last to set downe this ample description of him.

The Angell that standeth in the Sunne, crying to the fowles Vers. 17. to gather themselves together to the Supper of the great God, doth set forth nothing else, but how open and manifest a destruction of Antichrist and his adherents shall be made, when the time of their finall ouerthrow shall come, it shall be as manifest to all the world as the Sunne in the firmament. That whereunto the fowles are inuited, is the supper of God, consisting of the flesh of Kings and Captaines, and of mighty men, and horses, &c. this is altogether allegoricall, being taken out of Ezechiel, the meaning is, that as when men are destroyed in the warres, their carcases, of all estates and degrees, lie as a prey to the fowles of the aire, theirs and their horses and retinues, and when it falleth out to be thus, it is a signe of their viter destruction, so the Lord would hereby haue it vnderstood, that Antichrist and his followers, the Kings and others that shall still obstinately cleaue to him, when by others repenting and revolting from him he shall be impugned and weakened, shall haue a day, when as re-uniting their forces to repaire the broken state, they shall be viterly destroyed, neuer being able to make head againe till the comming of the Lord to iudgement, at what time they shall be taken and cast into euerlasting fire. So that here the end of the gathering together of the kings into Harmageddon vnder the Angell with the sixt viall, seemeth to bee fully set forth, which was but intimated there. Whereas in the next place, the beast and false prophet are said to be taken and cast alive into the lake burning with fire and brimstone, and then the reuenant are slaine, the fowles filling themselves with their flesh: it is not to be conceiued, that the Popes destruction in hell being effected, the company cleauing to him should after this fall by the sword; but his end, as the principall is first set downe, who it seemeth shall not bee viterly destroyed till the comming of Christ vnto iudgement, but

Bullinger.

Pareus.

Brightman.

Vers. 20.

but shall stand still, though *Rome* be burnt, lurking in some other place till the end, for thus much seemeth to be implied in the word *aline*, *shall be cast aline*. And his end being thus set downe first, as hee is the first and chiefe in opposing the truth of God, the destruction of his adherents followeth next, they shall bee slaine with the sword in the last great battell which they shall fight for him in *Harmageddon*, which shall be some time before the day of iudgement, and therefore their finall casting into hell also is not spoken of as being improper to this place, but that hell fire shall be their portion also when the day of iudgement commeth, is plaine from other places, *Chap. 14. 10. & 13. 8.*

Brightman.
Forb.

Some conceiuing a litle otherwise of this passage, say that Christ vpon a white horse doth figure out the ioyfull condition of the Church in these times of Antichrists ouerthrow in *Harmageddon*; and the Angell in the Sunne, some prime Champion of the Lord in these Westerne parts, who shall be a Captaine and ringleader to others vnto that battell, and the fowles the Christians suruiuing after Antichrist vterly destroyed, who shall diuide all those parts amongst themselves, and possesse them that were before vnder the Pontifician rule. For they say that *Rome* being destroyed, the Pope shall reside a certaine time at some other place, as at *Aunion* or some other, but not aboue fise and forty yeeres, which time being expired, the vnfortunate battell in *Harmageddon* shall bee fought, where all the Pontifician forces and the Pope also being quite ouerthrowne, the Orthodox shall prey vpon their lands and houses, and possesse them from thence forward to the end. And whereas two diuers punishments, of fire and brimstone for the Pope, and being slaine with the sword for his followers are mentioned, they vnderstand them both of temporall iudgments, the one of the Pope, being so set forth as most grievous according to the excelsse of his sin aboue all others, whereof many shall yet at the last turne and submit themselves to the truth. This, howsoeuer it be witty, yet it cannot stand, both because the finall destruction of the Pope shall be at the day of iudgement, after which there shall be no entring vpon earthly possessions, and because the Scripture doth not admit of such

2 Thess. 2. 8.

such an exposition of fire and brimstone, as whereby it may be applied to temporall destruction, and therefore I rest vpon the former exposition as most genuine. The strength of the Papacy shall bee in some desperate attempt against the truth quite disannulled, and at the last iudgement he in person shall be destroyed in hell fire for euer and euer.



CHAP. XX.



After much time spent in the seuen preceding Chapters in prophesying of the beast and the false prophet, now this prophesie being brought to an end, it is requisite that we should bee acquainted with the case of the Dragon, who was left persecuting the womans seed, that is, the faithfull, *Chap. 12.* and from that time nothing more hath beene yet spoken of him, but that hee gaue vnto the beast his throne, and great power, *Chap. 13.* Wherefore in due time here is shewed what becommeth of the Dragon, he is cast into a prison, and bound, and fast locked vp by an Angell a thousand yeeres, and then let loose a short time againe. For the better vnderstanding of all the passages in this Chapter, I will make vse againe of my former method, *viz.* by proposing questions as they arise in order, and answering them, I will endeavour to cleare all the obscurities here.

Quest. 1. What Angell this is that is said to descend from heaven hauing the key of the bottomlesse pit, & a great chaine in his hand to binde and locke vp the Deuill? when doth the time here spoken of, a thousand yeeres, wherein the Deuill should continue locked and tied vp from the deceiuing the nations, begin? and what time is that little time, of which it is said, he should be loosed for a little time againe after this?

Quest. 1.
Veri. 1, 2, 3.

Ans.

Parus.
Dent.

Brightman.

Bullinger.

Napier.

Ans. By this Angell some vnderstand Christ, chaining and locking vp Satan by the preaching of the Gospell, before which idolatry, the Devils worship fell in all places. Some will haue *Constantine* the great to be meant by this Angell. Some vnderstand the order of the holy Apostles, who as they went forth preaching the Gospell, may well bee said to haue chained and locked vp Satan. Lastly, some vnderstand as the words sound, that God by the ministry of his Angell bound vp Satan all this time. Let the Reader chuse which liketh him best of all these, for the difference is little, but I incline rather to that of *Constantine* in particular, whom God did singularly vse in this seruice of binding Satan, when by his authority and example, Kings, Princes, Gouernours and people in all places did more generally imbrace the Christian religion, which before they persecuted, and the Temples of idols were shut vp and their worship was prohibited.

Touching the time of the Devils imprisonment there is greater difference. Some will haue an indefinite time meant, viz. all the time from the first going forth of the Gospell till Antichrist his reigne, a thousand yeeres being often put for a long time, but not precisely so many, as *Iob* 9. 3. *Psal.* 91. 7. *1 Sam.* 18. 7. *Psal.* 90. 4. All this time they say, Satan is bound vp from deceiuing the Gentiles, because their idolatry and superstition falleth before the Gospell euery where. Some hold, that precisely a thousand yeeres are here meant, but they differ much about the beginning of this time. Some set downe three remarkable times, holding that it is indifferent to begin it at one of them. 1. At the passion of Christ, *ann.* 34. and so it is determined, *ann.* 1034. in the time of *Benedict* the ninth, who was a coniurer, and was taken away by the Deuill, hauing first sold his Pontificallity vnto *Gregory* the sixt. 2. When *Paul* preached the Gospell at *Rome*, *ann.* 60. and so it is determined *ann.* 1060. in the time of *Nicolas* the second, when by the meanes of *Gregory* the seventh there was much trouble in the world, as if the Deuill were againe broken loose. 3. From the destruction of *Ierusalem*, *ann.* 73. at what time the obstacle by the malicious Iewes being remoued, the Gospell was more generally disperfed amongst the Gentiles, and so it is determined

Ang. de Civ. Dei.
lib. 20. cap. 7.
Ribera.
Viegas.
Beda.
Rupertus, &c.
Bullinger.

terminated *ann.* 1073. in the time of *Gregory* the seventh called *Hildebrand*, in whom many Historians affirme that the Deuill reigned so stoutly, did hee oppose himselfe against goodnesse and further euill. Some pitch particularly vpon the *Parus.* last of these times, holding that these thousand yeeres were expired in *Pope Hildebrands* time. Some reckon from the nativity of Christ to the time of *Siluester* the second, about *ann.* 1000. yea one of the Popes side, Cardinal *Benno* computeeth *Arelus.* this time thus. Some pitch vpon the first particular time be- *Benno Cardin.* fore mentioned, viz. the passion and resurrection of Christ. *Chytrous.* Lastly, some begin this time at *Constantine* the great, *ann.* 300. *Brightman.* and end it *ann.* 1300. at what time the Deuill did seeme more *Foris.* evidently to be loosed than at any time before, since the perie- *Napier.* cuting Emperours, both in the Pope and Turke, the one in the West persecuting the *Waldenses*, and all others that since that time haue dared to oppose his vsurped authority and superstitions; the other in the East invading and subduing the *Gre-tian* Empire, professedly making warre against Christ and Christians. There is another opinion which is scarce worth the naming, that these thousand yeeres begin not till the Pope be utterly destroyed, and then the faithfull slaine in the time of Popery shall be raised againe in their bodies, and being receiued into heauen shall reigne with Christ all this time after which the generall resurrection of all others shall be. This differeth not much from the opinion of the old Chiliastes, who held, as *Augustine* relateth it, that as the world was six dayes in making, and vpon the seventh was the Sabbath, so after six thousand yeeres expired since the creation, there should be a Sabbath of a thousand yeeres here to the faithfull, which had suffered for Christ, who rising then in their bodies, should enjoy, during this time, all worldly delights of meats and drinks, &c. And of this he saith *Papias* was the Authour, whom *Ire-* *Papias.* *neus* and *Ierom* report to haue beene a disciple of the Apostles: howsoeuer indeed he was nor, as appeareth by his owne confession in the beginning of his worke, where he saith, that he neuer heard or saw with his eyes any of the holy Apostles. Yet so reuerent esteeme was giuen vnto him for his supposed antiquity, that many of the Ancients were intangled with this his

Ang. lib. 20. de
Civ. Dei cap. 7.
The error of
antiquity.

Ioh. 3. 29.
1 Cor. 15.

his error, as *Iustin Martyr dialogo cum Triplicone*. *Irenaeus lib. 5*. *Nepos Episc. Egypti*, *Tertull. lib. 3. contra Marcionem*. *Lactant. l. 5. institut. c. 23*. *Victorinus Pictanensis in Apoc.* and *Augustine* himselfe confesseth, that he also was sometime of the same opinion. But this of the old Chiliaists can by no meanes stand, both because according to it, other plaine places reaching the resurrection of all mens bodies at one time, should besaie if the bodies of all the Martyres be raised before: and also because it doth abhorre from all Christian reason, that the faithfull being raised againe should wallow in carnall pleasure, growing now dissolute, when as in the infirmity of the flesh they were so strict and abstemious before. And it is worth the noting, how God hath let vs to lue to see this error confuted by experience, for they reckoned the birth of Christ to bee *anno mundi* 5199. so that *ann. Dom.* 801. the time of their supposed six thousand yeeres was expired, and so the seuenth thousand of this pleasant life, after that supposed resurrection should haue begun 814. yeeres agoe, it being now the yeere of our Lord 1615. And as for the latter Chiliaists, who hold a resurrection first of the Martyrs after Antichrists ouerthrow, that they may in body and soule lue in heauen, before the generall resurrection these thousand yeeres. They erre with the other about the generall resurrection, making two times, whereas the Scriptures make but one only, and they plainly contradict the Text speaking of the soules that rise againe and not of the bodies. And lastly, by their opinio the world should continue a thousand yeeres after Antichrist vterly destroyed, whereas hee shall bee abolished by the brightnesse of Christs comming. Let vs therefore consider of the other expositions, and first of the first, taking these thousand yeeres for a time indefinite, although it cannot be denyed, but a thousand yeeres are sometime thus put, yet here so many yeeres are precisely meant, because the word a thousand yeeres is often repeated, and that with an affix *τα χίλια έτη*, these thousand yeeres, as is not vsed any where to expresse an indefinite time. Besides, where the words may be properly taken, as here they may without any absurdity, wee must not flie vnto a figure. And without all doubt this exposition is erroneous, because the
time

time set forth by a thousand yeeres, according to it should be expired before Antichrists reigne, whereas his reigne must needs be included in a great part within the compasse of this time, seeing they which reigne with Christ in his time are particularly described by their not worshipping of the beast, *v. 4.* which could not haue beene spoken of them, if the beast had not beene till after their dayes. Let vs come therefore to those that hold precisely a thousand yeeres to be meant here, amongst whom I cannot subscribe to them that will haue this begin either at the birth, passion, or resurrection of our Saviour Christ, at the preaching of *Paul*, or the destruction of *Ierusalem*, because the Dragons persecuting of the Church described, *Chap. 13.* must needs be yeilded to haue beene before this, both because it is in order set forth before, and in reason the Dragon must haue done somewhat vnder the Gospell, for which as a malefactor he should be apprehended and cast into prison, before that hee could be thus proceeded against. The persecutions of the Primitiue Church therefore must needs precede this shutting vp of the Deuill, and so the time cannot well be begun till the dayes of *Constantine* the great, about *an.* 300. For till then, howsoever Satan had not that liberty to deceiue, by meanes of the Gospell, yet he seduced still the Kings and Princes and great ones of the earth, which being the heads of the rest, and drawing a world of people after them, the Deuill cannot well be counted to haue beene shut vp from the deceiuing of the Gentiles, till that they, or the most of them being enlighrened by the truth, abandoned idolatry, and became embracers of the holy Gospell of Christ Iesus. And if we begin this time then at *an.* 300. and end it at *an.* 1300. the euent will notably answer to the Prophecy. For the Deuill was then plainly shut vp, when the Temples of idols were shut vp, and the true Religion was commanded to be receiued euery where, hindring him from deceiuing the world any more, as formerly he hath done. And he had his prison set open to him againe, when the Turke brake in vpon the Easterne Empire, wanne *Constantinople*, and made it the seat of his Empire, seeking to draw the world of people, which came vnder his iurisdiction from Christ vnto the impostour *Mahomet*,
which

which was *a. m.* 1300. And when corruptions in the Church being long in hatching were growne to that height, that they which were seduced by them, might as well be counted to be deceiued by the Deuill, as the Gentiles of old were, seeing the like idolatries with images, Masses and Crucifixes were daily committed, and a Queene of heauen was also set vp, the blessed Virgin Mary, &c. which was also about the same time, as I haue shewed more at large in my booke called *An Antidote against Popery*, p. 66. Since that time the Deuill hath notoriously ragged againe by the Turkes in the East, and the Pope in the West, but for our comfort it is called but a short time, wherein they shall thus proceed, and then by the finall iudgement they shall all be cut off, and receiue according to the desert. It is not to be taken for a short time according to man, but according to the diuine phrase directed thus for consolation, it being indeed but a short time with the Lord, though in our account it be long, 324. yeeres being already past since, and God knoweth how long this rage shall yet endure. If it be objected, that it seemeth contradictory in it selfe to hold that the Deuill was imprisoned, and at the same time Antichrist his great Lieutenant was in the world, the Pope and Turke, it must be considered, that their beginnings were so slender, both of the Turke for want of that power, and of the Pope whose mystery of iniquity was long in coming to a full height, as it seemed not good vnto the Spirit of God to point at their first beings, through the instigation of Satan, but at such a state, as wherein Satan might euidently appeare to haue broken out of hell againe, to abuse the world, as hee did in the time of Heathenisme.

Verf. 4.

Quest. 2. And I saw thrones and them that sate vpon them, &c. Who are they which are said here to sit vpon thrones, and to haue the iudgement committed vnto them? What is the liuing againe of those that were slaine for the truth, and their reigning with Christ a thousand yeeres, and when shall this time be? Who are the rest of the dead that arise not till after these thousand yeeres expired? And why is this called the first resurrection, and they pronounced blessed that haue part in it, are there any more resurrections than one, or are they only blessed

Verf. 5.

blessed that suffer death for the truth? And are all the rest of the dead without this blisse?

Ans. Some will haue those that sate vpon thrones, and had iudgement giuen vnto them to be all one with the soules spoken of immediatly after, for these soules liue and reigne with Christ a thousand yeeres, which is all one with sitting vpon thrones, and hauing iudgement giuen vnto them: for it is written, *Give thy iudgements (O Lord) vnto the King*, because he that sitteth vpon the throne is wont to iudge, and to haue the power of iudging from God, is to rule and reigne. They vnderstand this therefore of the glorified estate of the soules of the faithfull, who either suffered vnder the heathen Emperors, or in this time of a thousand yeeres. For being considered altogether as one mysticall body, they may bee said to reigne a thousand yeeres, though some of them came so late into this blissefull condition, as that they were not therein about a hundred, fifty, twenty, or ten yeeres before the expiration of this time. As a man may say of any family to which an estate hath remained from generation to generation five hundred yeeres, this hath bene their inheritance five hundred yeeres, though some of them came not to it till twenty or ten yeeres agoe. And it is to be noted, that not they onely who suffered death came within the compasse of this number, but also all those that keepe themselves in the midst of Popish corruptions vndeiled with them: for it is added, *and who soeuer haue not worshipped the beast, nor his image, &c.* For that which is further added, *the rest of the dead liued not againe till the thousand yeeres were expired.* They vnderstand it in a spirituall sense of all that were corrupted in religion that were void of true grace, for they which are so, are dead, and these liue not againe till the thousand yeeres ended, that is, neuer: for though they shall liue againe, yet they shall not liue as the liuing of the faithfull is spoken of, in ioy and glory, for onely such as haue part in the first resurrection are thus blessed and happy, that is, they which receiue the truth into honest and beleeuing hearts, and cleaue to it, nor hauing any tang of the leaue of the common corruptions in religion.

Verf. 5.

Some others agreeing in this. that the soules here spoken of

K k

Brightman.
Forke.

of, are they that sit in thrones, yet differ in the exposition of this their sitting, and liuing and reigning, for they apply all to liuing and reigning by grace, and cleauing to Christ in the acknowledgement and profession of his truth: for this is truly to liue and reigne with Christ, though outwardly they were poore, despised, and persecuted, seeing by grace wee are made to sit together in heavenly places; but withall, they say, that the flourishing estate of the Church is here set forth in this time, the Deuill being put downe in removing the rule and dominion from Heathen to Christian Emperours, in whose time the soules of such as suffered in the dayes of the Heathen are said to liue and reigne, because they were honourably esteemed of, and reuenge was now in some part taken vpon their aduersaries. And of these, one in particular, viz. *Brightman* seemeth to hold, that the thousand yeeres here spoken of, are a different time from the former thousand yeeres, beginning soone after *ann. 2300.* for he saith, that of them three hundred yeeres are now expired. And *Pareus* maketh mention of some that held the same.

Others expound this sitting vpon thrones, of the Preachers of the word of God, and Ecclesiasticall Gouvernours now being lifted vp, and exercising their discipline with authority.

Others holding two severall things here set forth, expound the sitting in thrones of the Popes dignity, in the dayes of Pope *Silvester*, *ann. 315.* to whom *Constantine* the Great gaue the iudgement, when he set him vp so high, and his successors after him: and the soules, the soules of such as were by the Popes appointment afterwards put to death, viz. all true hearted Christians.

They which stand for a different time from the thousand yeeres spoken of before, are certainly in an error, because by all circumstances in the Text, the time is all one. For the Devils being bound and loosed againe, is also here mentioned as the boundary of this time, as it was of the former. Moreover, here were a strange gap opened into an expectation of this world to last yet seven hundred yeeres, which is against all probability.

That exposition which referreth the thrones to the Pope, cannot

Aug. de Cin. Dei
lib. 20. cap. 7.
Dent.
Napier.

cannot stand in reason: for Satan being bound, it is not to be thought that his Lieutenants, the Popes, advancement should be shewed, but rather the advancement of such as withstood him. Neither can I subscribe to that of the glorified estate of the Saints departed, vnto whom the rest of the dead are opposed, who liued not againe, till the thousand yeeres expired: because some visible alteration is here doubtlesse set forth at the binding of the Deuill, seeing otherwise the accomplishment of this Prophecy could not haue beene conceiued of by the faithfull vpon earth for their comfort, when as it was without doubt set forth for this end and purpose. And as for that exposition, whereby these things are applied vnto the Prelates and Rulers of the Church, the description of being set vpon thrones and hauing power of iudgement, is too glorious to agree vnto them. Wherefore I preferre that of the sensible most happy alteration in the state of the world, in the dayes of *Constantine* the Great: for then thrones were set for Christians, and they had the power of iudging, who before were iudged: and in this time the soules of the faithfull who had beene put to death for the Christian religion in the time of persecution, might well bee said to liue and reigne with Christ, because they had beene set forth as lying vnder the Altar, and crying for reuenge vpon those that shed their blood, *Chap. 6. vers. 9.* all the time that the Heathen reigned. And whosoever worshipped not the beast, as they departed out of this life, they had communion with them in this their erection all these thousand yeeres, that is, the body of the Saints being considered as one, but not every particular member. For they all and euery of them liued and reigned in this time of a thousand yeeres, though some a longer, some a shorter part of it. Their liuing and reigning then here spoken of, must needs haue reference to their lying and crying before mentioned, and therefore as that was spoken of, to set forth times of persecution without any appearance of a deliuerer that might reuenge that innocent blood, so here is nothing else set forth, but a deliuerance of the Church, and a putting of power into the hands of the faithfull to reuenge themselves vpon the heathen, as was sometime giuen to the Iewes by the meanes of *Hester* *Ester 8.*

and *Mordecai*. For although the soules of the faithfull did liue and reigne with Christ before, immediately after their separation from the body, yet because vnto perfect dominion it is not onely requisite to be in glory and ioy with the Lord, but to haue our enemies beaten downe and destroyed, they are not said to liue and reigne with the Lord till this accomplished. Touching the rest of the dead, who are said not to rise againe till these thousand yeeres ended, I cannot thinke that it is meant of the dead in sinne and superstition, who rise not till then, that is, neuer: because they which were before spoken of, are corporally dead, for they were slaine; and these are plainly a part of them, for hee saith, *these of the dead*, and therefore corporally dead also. I suppose then, that by the rest of the dead, the innumerable company of them that haue died since the beginning of the world, are meant, the time of whose resurrection is not to bee expected till after these thousand yeeres, lest when we heare of some liuing and reigning with Christ, and of thrones set, and the iudgement giuen, we should imagine the generall resurrection, and Christs comming to iudgement to be here meant.

Vers.

This is the first resurrection. Vers. 6. Bless'd and holy is hee that hath part in the first resurrection, &c. This may seeme to bee plaine, for a bodily resurrection maintained from this place by the Chiliafts, because the liuing of the soules before spoken of, being here reiterated, is called a resurrection, which cannot bee taken but for the rising againe of the body, seeing the soule falleth not at all. But it is to bee vnderstood, that these words are metaphoricall and not proper, the rising of the Church from vnder persecution to such an estate, as where in the truth is propagated with authority, is, as it were, a resurrection from the dead, and therefore is so called: and because of the life that vniuersally came then into the world, by meanes of the Gospell, thus propagated, it is called the first resurrection: as the conuersion of the Iewes which shall be, is called by the Apostle, *Life vnto the world from the dead*, which is all one as if he had said with our Prophet here, *a resurrection*. They are said to be blessed and holy that haue part in this resurrection, that is, the faithfull of these times are aboue others blessed

Rom. 11. 15.

blessed in this, that they rule and reigne, the world being now Christian, and are not vnder the dominion of their enemies, neither shall the second death seize vpon them, as vpon none else that are in the like condition, that is, by the power of the Gospell and spirit raised vp from the death of sinne to the life of righteousness. For of a bodily resurrection it cannot possibly be vnderstood, as I haue already proued, but being thus vnderstood, all things will most excellently agree. *I saw thrones set, and them that sate vpon them, &c.* that is, it was represented vnto me, how in the time of *Constantine the Great*, the faithfull should begin to rule and reigne in this world. *And I saw the soules, &c.* that is, and at that time it was shewed me by the altered condition of such as had giuen their liues for the truth, who before were set forth as crying, but now as ruling and reigning, in token of an end put to those calamities, and a beginning made of prosperity, that the case of the Church was altered, and this lasted a thousand yeeres. *This is the first resurrection, &c.* that is, this the faithfull being aduanced to rule and reigne here, being a meanes to conuert so many millions in all parts to the truth, is, as it were, a generall resurrection going before that at the last day, against which they are well prepared that haue their part in this, by being quickened in grace, for the second death shall neuer seize vpon such: but they shall reigne with Christ a thousand yeeres by the prosperous and flourishing estate which the Church enioyeth here, and afterwards for euer, by being actually possessed of the kingdome of heauen in body and soule for euer more.

Note, that the onely way to be safe from euerlasting destruction in hell, is by making a resurrection before the last resurrection, that is, a resurrection vnto grace, which is only when the Word doth powerfully operate in the heart to make a man come out of his sinnes. For a man may liue in the time of this resurrection, and yet not haue part in it, if after the manner of most men he contenteth himselfe with an outward profession and name of a Christian, not caring to haue grace in his heart, whereby he may proue that he hath attained to a new life.

Note.

Quest. 3. And when the thousand yeeres shall be expired, the Vers. 7, 8, &c.

K k 3

Dewell

Deuill shall be loosed out of his prison againe, and shall goe forth to deceiue the nations in the foure corners of the earth, Gog and Magog &c. How, or in whom is this accomplished, who are *Gog* and *Magog* gathered in such innumerable multitudes by Satan vnto the battell, what is the Campe of the Saints, and the beloved city which they compass about, at what time God sendeth downe fire to destroy them, when also the Deuill, who deceiued them, is cast into a lake of fire and brimstone?

Forbs.

Answe. Some by *Gog* and *Magog* vnderstand the enemies of the Church indefinitely, whatsoeuer they shall bee in the last dayes, who shall make their last attempt against the truth, but shall then be vnterly destroyed.

Brightman.

Gen. 10. 2.

Some vnderstand the Turkes by *Magog*, and the Scythians, who are now called the Tartars by *Gog*, being both of one stocke; for *Magog* was one of the sonnes of *Japhet*, of whom came the Scythians, who are all one with the Turkes and Tartars, for they spring from the Scythians, but they are thus distinguished into *Magog*, setting forth the Turke, and *Gog* the Tartar, because *Magog* doth containe in it *Gog* and more, as the dominion is now in the Turkes, the Tartars seruing only vnder them in their warres. Which they seeke to proue also by the place ouer which *Magog* is said to be the chiefe Prince, viz. *Mesech* and *Tubal*, that is, *Cappadocia* and *Iberia* the ancient seat of the Turkes, till that ann. 1300. they further enlarged their bounds. The campe of the Saints, is the true Church of God in *Europe*, which is so small in comparison of the Turkes, as that they may well be said to compass them about, as in a siege: the beloved City, is the company of the Iewes which shall bee conuerted to the faith, but being opposed by the Turkes then, God shall miraculously destroy the Turkes, and preserve them; as if he sent fire downe from heauen vpon them, and then the Emperour of the Turkes shall haue no place but in hell any more, which is set forth by the Deuils being cast into the lake of fire and brimstone. And as touching the time when this shall bee, it is the same with the battell mentioned before in *Harmageddon*, which shall bee fought, and then all enemies of the truth shall bee quite ouerthrowne at the end of *Danields* 1335. yeeres which will bee about

Ezech. 38. 2.

Chap. 16. 16.

Dan. 12. 12.

am. 0

anno Dom. 1690. Hitherto *Brightman*. Others vnderstanding the Turkes also, yet goe another way in expounding this place. The Deuill being let loose againe goeth out to seduce the nations, partly by the increase of Popery, which now little differeth from Heathenisme, and partly by Mahometisme, which after this loosing of Satan preuailed wonderfully, in so much, that those parts in which were famous Churches of Christians, are now turned into places of Turkish superstition, few Christians that vnderstand and professe the truth remaining. Moreouer, he stirreth vp the most cruell and deadly enemies of Christians to the warres, viz. the Turkes, which wars were begun first about the holy Land, & haue continued euer since innumerable armies, as the sands of the sea shore, being gathered together to destroy the Church of God. But they shall at the last be confounded at the comming of the Lord in flaming fire to take vengeance vpon all the wicked, at what time the Deuill, the stirrer vp of these and all other troubles shall be for euer shut vp in hell.

Others according to the etymology of the name, expound *Gog* of the Pope, and *Magog* of the Turke: for *Gog* signifieth couered, and *Magog* vncovered, such as the Pope and Turke are; he a secret, this an open enemy to the truth. Again, *Gog* was an Israelite comming of *Reuben*, *Magog* an Heathen, comming of *Japhet*: so the Pope is of *Israel*, bred in the bosome of the Church, and the Turke an Heathen.

Lastly, *Gog* was the chiefe Prince of *Mesech* and *Tubal*, of one of which, viz. *Tubal*, came the *Iberi*, which are the Spaniards, subiect to the Pope; and of *Magog* came the Scythians, who are the Turkes and Tartars, subiect to the Emperour of the Turkes.

Augustine saith the same in effect with the first exposition, that no certaine people are here set forth, but all the enemies of the truth at large, in who, whilst the Deuill lurketh, they are rightly called *Gog*, that is, *testum*. an house, but when he breaketh out into violence, *Magog*, *detestum*. vnhouse'd. The Papists generally hold, that such as shall assist Antichrist against true Christians, are here set forth, and that they shall come out of *Scythia*, and some, that *Gog* is Antichrist. The Iewes hold that *Gog* and

K k 4

Magog

Bullinger.
Parsons.Napier.
Dehl.
Mafon.1 Chron. 5. 4.
Gen. 10. 2.August.
Gorran.Bellarmine.
Indei.

Lunius.
Tremel.

Magog are the Northerne people shut vp beyond the mountaine *Taurus* by *Alexander* the great, who shall at the last come forth and waste *Ierusalem* by their warres, but then the *Messias* shall come and slay them, according to the Prophecy of *Ezechiel*. And the Alchoran of the Turkes also hath something touching *Gog* and *Magog*, a little different from this.

Some deriue these names from *Gyges* the king of the *Lydians*, who built a City in *Asia* the lesser, and called it after his owne name *Gog-kartab*, that is, the City of *Gog* or *Gyges*, and hereby was afterwards vnderstood the whole Country of *Asia* the lesser, and *Syria*, from whence arose the chiefe enemies of the Iewes after their returne from their captiuitie, viz. *Ptolomeus*, *Seleucus*, *Antigonius*, *Cassander*, &c.

Having thus set downe the diuers expositions which I find vpon this place, I come now by the helpe of them to determine. By the Deuill, I vnderstand the Deuill properly, and not the Emperour of the Turkes, because he is the Author of seducement to such as are seduced, and he, nor the Turke, was shut vp a thousand yeeres: but now getting loose, hee goeth out to deceiue the Nations in that wherein hee was hitherto restrained, viz. by idolatry and superstition, through the meanes of the Turke and Pope his chiefe instruments. For the idolatry of Popery and their superstition, and the superstition of the Turkes began to increase mightily about ann. 1300. Neither was this all that the Deuill laboured in, but that there might be none to oppose these things, he gathereth *Gog* and *Magog* together, whose number is as the sand of the Sea-shore, that is, he stirreth vp the Pope a secret enemy in the West, and the Turke an open enemy in the East, by fire and sword to destroy the company of those that stand for the truth, which howsoever it hath bene in a great part fulfilled already, yet the most remarkable time is to come, wherein being gathered together in greatest multitudes, they shall be by the immediate hand of God destroyed as with fire from Heaven, so that they shall neuer be able to make head againe, as was before set forth vnder the sixt Viall, by the place called *Harmageddon*, into which they should bee gathered. Which time, the Deuill being concluded in hell, should not in such

Chap. 16. 16.

such manner seduce any more till the comming of the Lord to iudgement, which is next set forth. And I hold with those, that say the phrase here is borrowed from *Ezechiel*, because of the similitude of that which was then done and now. Then the people of God being returned from the captiuitie were assaulted by *Seleucus* and *Nicanor* and *Antiochus*, &c. out of *Asia Minor* and *Syria*, but were mightily deliuered by *Iudas Machabeus*, and his brethren, being extraordinarily stirred vp and assisted from Heaven: and therefore their ouerthrow that came against them is set forth by fire and brimstone; and againe, by a fire which the Lord threatneth to send vpon *Magog*. For in like manner the people of God in these latter daies, being come out of the captiuitie of Popery, are assaulted with innumerable enemies, but the Lord doth mightily preserve them and disappoint their enemies of their purpose; and will, we doubt not, when greatest need shall be at the last, yet more miraculously saue his by destroying their enemies both Turkes and Papists when they shall be in an highest attempt against them. That the *Scythians* came of *Magog*, who are the present Turkes and Tartars, is agreed by all Writers, and that *Melchec* and *Tubal*, ouer which *Gog* is said to be the chiefe Prince, are *Iberia*, that is, *Spain* and *Cappadocia*, *Ierom. de int. y. Heb. nom.* *rome* sheweth *De interpr. nimirum Hebr.*

Touching other expositions, and first for that of enemies in generall, it is too large, and taketh away from the light giuen here to see more particularly into this matter: for that which restraineth it to the Turkes onely, seeing two names are here vsed, I see no reason why both should be referred to one sort of enemies, especially there being two that continually infest the Church of God so aptly figured out by them. Touching the fire, and the casting of the Deuill into the Lake of fire and brimstone, I cannot thinke it is to bee meant of the last iudgement, and of the fire of that great day of the Lord, because when that day shall come, there shall be a generall security, eating and drinking, marrying and giuing in marriage, and not warring and fighting, for if an end of these warres should be made by the Lords comming to iudgement, how should the faithfull haue time here to reioyce and to giue thanks vn-

2 Theff. 2. 8.

to God for their greatest enemies ouerthrowne. It is true, there may be some reliques of the Antichristian Sect after this, in regard of which it is said, that Antichrist shall bee abolished by the brightnesse of the Lords comming: but that hee shall stand to be able to make so great a power as is here described, is most improbable. The Turkes haue had hitherto great success in their warres against Christians, but they whom they haue fought against, haue beene as bad as themselves or worse, and therefore they haue beene armed to become a scourge vnto them, as was shewed *chap. 9.* But when they shall come in their greatest power against the true Christians of the Reformed Religion, though the Papists shall ioyne with them to make their Armies innumerable, God will from Heauen fight against them and confound them. In confidence whereof let vs be resolute, and comfort our selues, if we should see greater preparations of warre made by all our enemies, for we shall vndoubtedly triumph ouer them all at the last.

Ver. 11.

Quest. 4. What is meant by the appearance of a great white Throne, and the comming together of all before him that saue vpon it, and the fleeing away of Heauen and Earth from before him? what are the Bookes, and the other booke called, The Booke of life, according to the contents whereof all were iudged, and according to their workes? and how are death and hell cast into the lake of fire?

Brightman.

Ans. There is no great difference amongst Expositors here, onely some turne all that is said into an allegory of the conuersion of the Iewes, holding that by the dead here set forth to rise together, they are meant who haue beene all this time dead as it were in infidelity. But the place is so plainly of the generall resurrection at the last day, and the arguments so sleighty to cause vs to vary from the common received exposition, which is of the generall resurrection, and the exposition which applyeth it to the Iewes in the particular passages here is so wrested and forced, as one, a learned Writer hath well noted, as that this may by no meanes be admitted. The chiefe reason of this interpretation is drawne from that which followeth, *Chap. 21. 22.* because the Authour of it conceiueth; that the description of the new Ierusalem with

Pareus.

with the circumstances cannot agree to the state of the Church triumphant in heauen, and therefore a famous Church to come vpon earth must needs be pointed at there: but how these may be applied to the state of the Church triumphant in heauen shall appeare in their proper place. In the meane season I follow the common exposition of all Writers, holding that the generall resurrection and proceedings which shall bee at the last day are here set forth: for every place of Scripture is properly to be vnderstood, vnlesse there be a necessity of admitting a figure, because otherwise either some absurdity will follow, or it will not agree with the analogy of faith, neither of which can be iustly said here. He that sitteth vpon a great white Throne is the Lord Iesus, who appeareth thus to shew his glory, for white is a signe of glory, *Mat. 17. 1.* the heauen and earth are said to fly away from before him, to declare the fiercenesse and intolerablenesse of his anger at that day, which is such, that neither earth nor heauen are able to beare it, a circumstance very vnfit to bee applied to that most notable worke of grace in bringing the Iewes home to the faith. They shall fly away in regard of their externall forme and figure, for they shall be changed as a vesture, the heauens melting with heat, and the earth flaming with fire, but their substance shall still remaine after this called a new heauen and a new earth, as most hold. The dead that stand before the Iudge, are both great and small, every one rising in that stature of body, wherein he fell; against the Iesuites conceit, that all shall be of such a stature as one is ordinarily at his full age. The bookes that are opened, are according to some, the bookes of men consciences, according to others, the bookes of holy Scripture, but according to *Augustine* both, which I thinke to be rightest; for euery mans conscience shall then be made manifest, whether it be good or euill, foule or cleare, and according to the bookes of holy Scripture all shall be iudged, as they haue received and obserued the things therein contained or not. The other is according to some, the booke of predestination, for then it shall be made manifest who were elected, and who reprobate: according to some, the booke of faith, for he that beleueth hath life, to beleue is to liue, the booke

Nepier.
Pareus.
Bullinger.

booke of life then is the booke of faith, for he in whomsoever a true faith is found shall then liue, the rest shall be cast into hell. I subscribe to the booke of Predestination, for this of faith was spoken of before amongst the bookes, and because it is hidden from vs who are written in this Booke, God only knoweth that a thing well knowne to vs is further spoken of, viz. Workes, every man is iudged according to his workes, for good workes alwayes are in such as bee written in this booke. It is not said according to their faith, because that is more latent, and there is more deceit in it, neither is it said, for their workes, but *all that were not found written in the booke of life, that is, that were not elected, are cast into the lake of fire,* but yet iustly, for their euill workes deserue it: on the contrary side therefore, they which are saued, are such as be written in the booke of life, here is the originall of their saluation, God hath elected them, and good reason there is, in respect of men, that they should be saued, for their workes haue bene good, whereas the workes of the reprobate haue bene euill, and to good workes God hath promised a reward, as he hath threatened iudgement to euill workes, yet in respect of God, there is no reason of merit in the best workes, because it is our duty to doe them, and being examined by the rule of Gods righteousnesse they are defectiue, when wee doe them in the best manner that we can, but there is good reason of merit of death in euill workes, because vpon paine of death they are forbidden, so that he shall be well worthy to die that committeth them, euen as a murderer or robber is worthy to be hanged; but on the other side, he that doth good workes is not well worthy of euerlasting life, though it bee promised that he shall be thus rewarded, no more than a dutifull subiect is worthy for that seruice which his Prince commandeth him, and promiseth to reward with the marriage of his daughter, and making him his sonne, can be said to be worthy of it. For it was of grace that his Prince made him such a promise, to whom he ought that seruice without a reward, neither could it bee worthy of so great a reward, though greatly deseruing, and therefore it came of grace, not of his merit. But if of merit, yet there is a great disproportion betwixt the seruice of any

any subiect to his Prince, and the actions of a Christian towards God: for the Prince doth meere command and furnish his subiect with necessaries to doe that seruice which hee puttech him vpon, but it is his owne valour and wisdom, whereby he performeth it without any inabling further from his Prince in the very doing: for notwithstanding his furnishing of him, hee may as well miscarry as effect that which hee goeth about. But God inableth his to that which he requirerth, *He worketh the will and the deed of his owne good pleasure.* Philip. 2. 13. Again, the greatest reward of a Prince is but the reward of a man to a man, a temporary reward, and so happily the benefit that redoundeth to him by that seruice may be equall to the reward: but euerlasting life, which is the reward of God, is farre more excellent than any thing that any man can doe, or the benefit hereby redounding vnto God which is none; for, *If thou be righteous, thou art righteous for thy selfe, if thou bee wicked, thou alone shalt suffer.* Prou. 9. 12. The Papists therefore, that from hence and from the like places seeke to establish the merit of good workes, doe greatly straine and force such places against all sense and reason. By death and hell, which are said to be cast into the lake of fire, some vnderstand the Deuill, who by *August.* his temptations becommeth death and hell to the wicked, for *Napier.* that he draweth them on to such a course as tenderth to death and damnation. Some vnderstand all such as to whom death and hell belongeth, all the reprobate and wicked; and some, *Dent.* whatsoever is obnoxious and hurtfull, so that after this, *Wulfinger.* nothing remaineth to hinder the perfect blessednesse of the new *Pa. 155.* Jerusalem, which commeth next to bee spoken of. And this seemeth to bee most probable, because the Deuills damnation was spoken of before, *vers. 10.* and the reprobates damnation, *vers. 15.* Here therefore may fitly be brought in the viter destruction of death and hell in respect of the faithfull, so that they should not be in any feare of them any longer: for according to this it is promised, *The last enemy which shall be destroy-* 1 Cor. 15. 26. *ed is Death, & Cha. 21. 4.* Death is said to be no more after this, this casting into the lake then is but a periphraes of destruction. But me thinkes there may be another more agreeing sense yet rendered, if by a Metonymy we vnderstand by death and hell, such

such as death and hell were said before to giue vp; the wicked which hitherto lay dead and buried, the continent being put for the content, as wee call the inhabitants of an house, the house. For if hell should bee meant as the word sounderth, then hell should bee said to bee cast into hell, which cannot stand; if the heires of hell, then the same word should be vsed in another sense, as it were with the same breath; that is not likely, but being taken, as I haue said, it doth well correspond vnto the words before going, and the argument of the wicked destruction, which onely is here set forth, is fitly prosecuted, the comforts of the faithfull being referred to be spoken of in the next Chapter.

R vera.

Touching death and hell, which are said to giue vp their dead, I hold it not amisse with *Ribera* to expound it of such as haue died ordinarily, or extraordinarily haue beene swallowed vp, and gone aliue, as it were, into the pit. *St. Augustine* will haue it meant of the bodies in the graues, and of the soules of the wicked in hell.

Note.

This is a notable place to shew both the vniuersality of the iudgement that shall be, and the terriblenesse of the Iudge to the wicked, so that nothing shall be able to abide his presence, and the iust proceedings according to which all shall bee sentenced, because they shall be by bookes, and according to mens workes: and lastly, the wofull estate of all that haue done euill, after this time, they shall be cast into the lake of fire, and the ioyfull estate of those that haue done well, death and hell is abolished vnto them, so that they shall stand in feare of these enemies no more. What is written in the booke of life is kept so secret that wee cannot know it, but they whose workes are euill, may be sure that they are not therein written, the booke of life and the register of mens workes doe parallel one another. Wouldst thou then see into this great secret? goe to thy workes, and consider them, if they be good, thou art assuredly written in the booke of life, otherwise thou mayst bee sure that thou art not, and then the lake of fire gapeth for thee. Be not deceived therefore by thy faith, but wouldst thou
line long and see good dayes? refraine thy tongue from euill, and thy lips that they speake no guile, cease to doe euill, seeke peace and
enue

Phl. 3. 4. 12.

enue it. Attend to that direction of our blessed Sauour, giuen to him that asked what he should doe to be saved, *keepe the 1 Tim. 6. 7. Commandemnts*, and if thou be rich, *forget not to distribute of thy goods to the poore, and so lay up to thy selfe a good foundation.*



C H A P. XXI.



N this, and the Chapter following, vnder the figure of the new *Ierusalem*, the state of the Church triumphant in heauen is set forth, as it shall be after the day of iudgement, according to the opinion of all *Ex. Brightman*.
positors, except two of ours, who vnder- Forb.

stand it of a flourishing Church vpon earth after the Pope and Turke destroyed, and the Iewes conuerted, and some Popish Writers who expound it of the Church of *Rome*, whom *Alcasar* a Iesuite mentioneth and confuteth. But that it cannot possibly bee vnderstood of the Church vpon earth in any time or age, is most plaine: first, because this vision followeth after the vision of the last great day of iudgement, and therefore in order should represent somewhat after that. 2. Because the condition of the Church is such here, as that it can neuer be free from suffering and sorrow. *All that Rom 8. 17. will line godly must suffer persecution; wee shall bee glorified with Christ if we suffer with him: and in the world ye shall haue tribulation.* 1oh. 16. ble, and if at any time there bee outward peace, yet the *Deuill* 1 Pet 5. 8. *like a roaring Lion goeth about continually seeking whom he may deuoure:* and there are bodily pangs and sicknesses, and other occurrences that doe afflict whilest this life lasteth, for if wee Heb. 12. 10. *should bee without chastisement, wee should be lostards and no sonnes.* And lastly, there is sinne euer here in the best, which maketh them to sorrow, according to that, *Blessed are they Matth. 5. which mourne, for they shall be comforted.* But the new *Ierusalem*

lem here described is without all sorrow and paine, *vers. 4.* 3. Because the Church here described hath the glory of God, which is all one with being glorified in heauen, so as cannot said of any vpon earth, *vers. 11.* 4. Because this Church is without a Temple, needeth no light of the Sunne, &c. *vers. 22, 23.* whereas the Church vpon earth must alwayes haue a place to resort vnto, and must be enlightened, and vpheld in grace by meanes, and shall euer need the light of the Sun and Moone. 5. Because no vnclane thing is in this Church, *vers. 27.* whereas in this world the kingdome of heauen is euer like a corne-field with tares in it, like vnto ground with thornes and briars and stones in it, and such, as that it may be said alwaies, *Many are called but few are chosen.* Lastly, to put vs out of doubt, that no state of the Church here is meant, but in heauen, he saith, that *they shall see his face, Chap. 22. 4.* for this shall neuer be till we come in heauen, *1 Cor. 13.* then *shall we see as we are seene*, and herein standeth the perfection of blessednesse, *1 Ioh. 3. 3.* for *now we are the sonnes of God, but it doth not yet appeare what we shall be, for we shall see him as he is.* To say nothing of the new heauens and the new earth, which Saint Peter speaketh of when he hath shewed how the world shall be destroyed by fire; but wee, saith he, *look for a new heauen, and a new earth, wherein dwelleth righteousness.* These reasons, I thinke, may satisfie any reasonable man against the probabilities, that are, that it should not be meant of the Church triumphant in heauen, except the phantasticall Chiliaist, who may thinke to reconcile all these to his imagined ioyfull time of a thousand yeeres vpon earth after the first resurrection of the Martyrs onely, for they apply all this to that imaginary condition. But that hath beene sufficiently confuted already; and whereas any thing may seeme to make against the common tenent of the glorified estate of the Church here set forth, it shall be answered in the proper place. And so I hasten to the exposition of the difficulties here, as they offer themselves in order.

Vers. 2.

And I saw a new heauen and a new earth, for the first were passed away, neither was there any more sea. By the new heauen and earth, here most Expositors vnderstand not any new creation,

creation, but so great an alteration in the heauens and the earth, as if they were made new. For these heauens and earth, say they, shall not cease to bee in regard of their substance, but become more glorious, as is taught, *Rom. 8. 19.* being no more subiect to corruption. Neither shall they be renewed, that we might again haue a dwelling here, (for *we shall ascend, 1 Thess. 4. and euer remaine with the Lord above*) but to intimate the new glorified estate of the faithfull; if the creatures which were made to serue them, shall come now to a new glorious condition, then much more they for whose seruice they were made, as Bullinger speaketh. But I haue already deliuered my coniecture vpon *2 Pet. 3. 8.* for *the first heauen and earth were passed away.* This was shewed before, *Chap. 20. 11.* and because no mention was there made of the sea, here it is added, *the sea was no more*, that we might not conceiue, but that all the parts of the world fled from the Lords angry presence. Some thinke that nothing else is meant, but that the sea was altered to a more glorious estate, euen as the heauen and the earth; but it is to be noted, that he speaketh onely negatiuely of the sea, but both affirmatiuely and negatiuely of the heauen and the earth, as doth also Saint Peter; and therefore I doe not thinke that any sea shall haue a being any more, but the glassie sea before the throne, *Chap. 4.* the sea that now is being consumed with the heat of that fire, as the Schoole-man speaketh. And indeed the sea is such an huge depth, and so hideous to behold when it worketh, and the waues thereof are tossed to and fro, that there is in it some representation of hell, that bottomlesse pit boiling with fire and brimstone, and therefore for comfort it is added, that there was no sea. The Locusts before were noted to come out of the bottomlesse pit, and the beast as terrible as they, out of the sea; the sea therefore is as another bottomlesse pit, against which there is need we should be comforted. There shall bee no more sea then for any such beasts to arise out of againe for the terrour of the faithfull, and this I take to be the very meaning, without any further curious enquiring with the Schoole-men what shall become of the sea then, and determining that it shall be changed into an heauenly spheare. Saint Augustine by the sea here, vnderstandeth

L 1

the

Aug. lib. 20. de
Ciu. Dei. cap. 17.

the troubles of the world, the aduersities, persecutions and great mutations of states which are alwayes here, but then shall be no more.

Verf. 2.

And I saw the new Ierusalem comming downe from heauen, &c. This new Ierusalem is the Church glorified, and so adorned like a Bride in all her best array. Whereas it is objected, that the Church glorified is in heauen, and therefore cannot be said to come down from heauen; I answer with *Pareus*, that she is said to come downe from heauen, not in respect of locall motion, but of her originall, which is from God and from heauen, for the Saints are begotten of God, and therefore may well be said to descend from him; yea, the Church of God being spoken of eliewhere by this name of *Ierusalem*, is said to be from aboue in this sense, *Ierusalem which is from aboue, is the mother of vs all*. Whereas it is further objected, that shee is spoken of as a Bride prepared for her husband, which is by the ornaments of grace in this world; I answer, it is true, the Church indeed is in preparing for Christ in this life, but shee is not fully prepared till the accession of glory that shall bee at the last day, which is the day of her marriage, and therefore to intimate this time, the Lord is spoken of not by the name of a Bridegroom, but of an husband, for it is, *ἡ ἀνὴρ ὁ ἀντὶς αὐτῆς*. We may gather then from hence, that the glorified estate of the Church must needs be meant here, because till that time she is not fully adorned and prepared for the marriage, as she is set forth here to bee, for shee is not without some imperfections vntill this time, but here she is described, as most compleat and perfect in euery respect.

Verf. 3.

The Tabernacle of God is with men, &c. that is, with the faithfull he will hence-forth make his abode, being vnder the same rooffe, as it were, perpetually, as the Bridegroom liueth with his Bride after the marriage consummated, and then it is shewed, how happy this estate shall bee by the freedome from all misery, and the fruition of all good things; which happy condition of the faithfull, that it might be made yet more illustrious, the contrary estate of the wicked is described.

Verf. 8.

The fearefull and vnbeleeuing, &c. shall haue their part in the lake that burneth with fire and brimstone. By the fearefull vnder-

vnderstand such as in the time of persecution are faint hearted, so as that rather than they will come into any bodily danger, they will fall from their profession of the truth. They and all other wicked persons, whether they be such as are here particularly reckoned vp, or in any other kinde, (which is set forth by vnbeleeuers and abominable) shall burne for euer in hell, where they shall weepe, and waile, and gnash their teeth, when as all sorrow and crying shall be done away to the godly. Let the wicked therefore tremble at these things, and turne, and so many as feare God, comfort themselues in the assured hope and expectation to be comforted farre beyond all the sorrowes that they doe or can endure in this world. From hence forward the Church reigning in heauen, is described vnder the name of the new *Ierusalem*.

Having the glory of God, and her light was like vnto a stone Verf. 11. most precious, euen like a Iasper stone, cleare as crystal, &c. The Church doth communicate now with God in the brightnesse of his glory, which before was represented by a *Iasper stone*, Chap. 4. 2. which is of incomparable brightnesse, and so is the Crystal. From hence it is proceeded to the wall great and high, and Verf. 12. the twelve gates. The wall of a city serueth for defence, that the inhabitants may be safe from the incursions of enemies, and therefore the new *Ierusalem* is said to haue a great high wall, to set forth the safety thereof.

Touching the gates, whereof three are towards the East, &c. Verf. 13. this is plainly borrowed from *Ezech. 48 31*. The gates towards all parts shew, that this Church is gathered out of all parts of the world, which is also plainly taught, *Luk. 13. 29. They shall come out of the East, West, North & South, & sit down in the kingdom of God*. Neither do I dislike of the mystery of the Trinity hereby intimated, according to some, for why else should the number of three be set down rather than any other number? The names of the twelve tribes of the childre of *Israel* are written vpon these gates, to shew, that vnto the true *Israelites* only this city doth appertaine, & consisteth of such only. Twelve Angels stand at the gates, to shew, how by the conduct and guidance of the Prophets, Apostles and Ministers of God they are brought in, according to some: but me thinkes, that

LI 2

Angels

Bullinger.
Pareus.
Napier.

Pfal. 34.

Angels are rather properly to be vnderstood, who are placed as a guard vnto the city at each gate: for the Angels of God pitch their tents about those that feare God, and they conduct the faithfull into heauen, for the Angels at the last day are sent out to gather the wheat into Gods barn.

Vers. 14.

The Apostles are expressly mentioned in the next place, in speaking of the foundations of this city, whereupon their names are written. And it is set forth to haue foundations, because strong buildings haue foundations well laid, and the twelue Apostles names are inscribed vpon them, according to the place which they had in the Church in this world. *Ye are built vpon the foundation of the Apostles and Prophets, Christ Iesus himselfe being the chiefe corner stone.* Not that Christ only is not the foundation of the Church, but because they are the chiefe next vnto him, and by them others are built vpon Christ. This is therefore thus set forth for honours sake vnto them, being the most eminent in this spirituall building. The obiection which is made from hence, that the Church triumphant in heauen cannot bee meant here, because the faithfull shall not then depend vpon the Apostles as they doe in this life, for so much as here they need their writings for instruction and direction, this I say, is most weak; for they are not therefore said to be foundations in heauen, because others depend vpon them, but for the eminency of their glory, which is in the highest degree, as they haue beene instruments of greatest glory to God in this world.

Vers. 16.

And the city lieth foure-square, and the length is as large as the bredth, and he measured the city with the reed twelue thousand furlongs: the length, and the bredth, and the height of it are equall. This foure-square figure serueth to set forth the firme and vnmoueable standing of the faithfull in that glorious estate: the number of furlongs here mentioned, is thought by some to be the length, and bredth, and height severally, each of them being twelue thousand: But I assent rather to them that account this to be the whole compasse of the city, comprehending the bredth and length, for they are plainly cast vp together, so that there being foure sides to measure, each is but three thousand furlongs, that is, three hundred seventy and

Bullinger.

Peters.

and sixe of our English miles, a city of wonderfull greatnesse, farre exceeding old Babylon, which is also described by Herodotus to bee foure-square, but in compasse onely foure hundred and fourescore furlongs, the height was two hundred cubits, and the thicknesse of the wall fifty cubits, but the compasse of this is twelue thousand furlongs, the height equall to the length or bredth, that is, three thousand furlongs, and the thicknesse followeth one hundred forty and foure cubits. It is set forth to be thus large, because there is roome enough for all the faithfull, and of an equall bredth and length, and so each side equall, to shew that it consisteth alike of people of all parts of the world, for as much as the Gospell was sent to all the world. It is of this extraordinary height and thicknesse, to shew, that there is no getting into it but by the gates, and it is impregnable for strength. That the thicknesse of the wall is meant, when it is said, *Hee measured the wall thereof 144. cubits*, must needs bee yeilded, because the height was described before. And it is to be noted, how all the numbers here goe vpon twelue, according to the number of the twelue Tribes, and the twelue Apostles, for twelue being multiplied by twelue, make one hundred forty and foure; to shew, that onely true Israelites, such as are built vpon the holy Apostles, are members and parts of this building. The measure whereby the city is measured, is said to be of a man, which is the measure of the Angell. Some vnderstand this of the shape of a man wherein the Angell appeared, and so it was the measure of a man, that is, of the Angell in appearance like vnto a man: but this is ouerthrowne by that which went before, at the first comming of the Angell to talke with Iohn, where it is said, one of the seuen Angels came vnto mee, not one like vnto a man. Some therefore thinke that it is meant, that man is an Angell in the estate here described, according to that of our Sauour Christ, *They shall be as the Angels*, for they come into the place of Angels: but no such thing, as I take it, can be meant here, because not man, but man regenerate and sanctified shall be as an Angell, and in this state he is not wont to be spoken of by the name of man, but the faithfull or Saints. Lastly, the most genuine, and most receiued exposition

Bullinger.
Pareus.
Napier.

is, that the measures of furlongs and cubits here measured by, are such, as bee vsuall amongst men, for this kinde of measure was the measure which the Angell vted, and he saith, which is of the Angell, that is, which is the measure vsed by the Angell. Whereas this is vsed as an argument to proue that the Church triumphant is not meant here, but the Church militant vpon earth, because the measure of a man is vsed, it is very weake, seeing the onely end of this explication of the measure, is for our vnderstanding of the iust length, breadth, height, and thicknesse of the wals of the city, as this Prophecy is directed to vs, and not to shew where this city is. Having thus described the measures, hee proceedeth next to the matter of the building.

Ver. 18.

And the building of the wall was of Iasper, and the City was pure gold, like vnto cleare glasse. The Iasper stone is much celebrated in this booke, he that sitteth vpon the throne is likened to a Iasper, and when the glory of this city was said to be as the glory of God, the light of it is immediatly said to be as of a Iasper, here the wall is of Iasper, and the prime stone of the foundation is Iasper. This stone is of a most beautifull Greene colour, and so may well set forth a state like the Spring, alwayes Greene, neuer withering or decaying by age, such as is the glorified estate of the Saints in heauen. The cleare crysell was also spoken of before in describing her light, vnto which pure gold is also added here, these being things of greatest excellency, and most cleere and pure, that hereby we might vnderstand what the excellency of this estate is, and more eagerly ensue after it, as worldly men doe after gold and precious stones. Vnto the foundations more particularly are ascribed particular pretious stones, with which they are said to be garnished: for vpon the foundations were inscribed the names of the twelue Apostles, as representing them now in their glorified estate, who as a foundation in a building are the chiefe part of this spirituall edifice. These foundations therefore are set forth thus garnished, to shew, that as all this building is glorious, so the Apostles who haue bene the chiefe instruments of glorifying God vpon earth, are most glorious.

The ornament of the first foundation is a Iasper stone, the

second

Ver. 19.

second a Saphire, the third a Calcedony, &c. Some will haue these stones disposed vnto this order, according to the order of the Apostles, so that the first in the nature and vertues thereof is fitted vnto the first of the Apostles, Peter, and the other to the rest, applying to each Apostle one, but here some make Paul the second, and some Andrew.

Arctias.
Andrewas.

The Iasper stone, they say, doth well agree vnto Peter, for his continuall most affectionate loue to his Lord and Master Christ, as the Iasper doth represent the Greene spring. The Saphire, they which are for Andrew, say, agreeth well vnto him, because it is skie coloured, representing the heauens, with some streames of little clouds, for he was most heauenly minded: but they which are for Paul, apply it to his being taken vp into the third heauen. They which apply the second vnto Andrew, proceed to apply the Calcedony to James the elder, the Smaragd to Iohn, the Sardonix to Philip, the Sardis to Bartholomew, the Chrysolite to Matthew, the Berill to Thomas, the Topaz to James the lesser, the Chrysoprasus to Iudas the brother of James, the Hyacinth to Simon, and the Amethyst to Matthias. But for so much as the Apostles are not alwayes reckoned vp in the same order, but in diuers, Mat. 10. Mark. 3. 16. Luk. 6. 13. Neither can it bee certaine in what order they are to bee placed, for that the order of their calling is vncertaine, I hold with them, that decline this particular applying of each precious stone to each Disciple, as a point of curiosity, and thinke rather, that onely in generall these twelue stones are said to bee in the foundation inscribed with the names of the twelue Apostles, to set forth the excellency of their glory, as in the diuers vertues and graces of the holy ghost they haue excelled here, to represent which these pretious stones doe fitly serue. The Iasper, besides the most delectable Greene colour, is renowned for the vertue of chassing away phantasies, a fit type of the Apostles freedome from vaine phantasies of this world, and of their alwayes virent faith and loue.

Ioachim.

Ribera.

St. Viegas.

Pareus.

Bullinger, &c.

Francis Rucna.

Pareus.

Viegas who al-

leageeth Pliny,

Isidore and Be-

streams of little clouds transfused, and that the vertue of it is to make chaste: but some say that it is of a green colour also, full of thors.

Ll 4

Cry-

Crystalline and golden points, & that the vertue of it is medicinall. The first is most certaine for the colour, for the Saphire is so described, *Ex. 24. 10.* it is said to be as the body of heauen in his clearenesse. And this doth well agree to all the Apostles, who shone as the cleare heauens by the light of their doctrine, and stirred vp many to make themselves chaste for the kingdom of Heauen, that is, to abstaine from mariage, that they might be the fitter to goe about preaching the Gospell, or to beare the aduersities of those times. Or else by their preaching they wrought so, as that men became chaste in respect of spirituall vncleannes, in abandoning idolatry & sin. And if there be a medicinall vertue in it, they were all Physicians of the soule.

3 The Calcedony is of a purple colour, reported to be bred of a diuine showre in *Egypt*; in *Lotharingia* there are of them that be red, it is a kinde of Carbuncle, the vertue of it is to expell melancholy, and fearfulness. This doth serue fitly to represent the bloody passions of the Apostles, being void of all feare, and most couragious in the midst of their sufferings. Others compare it with the flame of the fire which appeareth abroad, but not in the house, and so it is applied to their light and open setting forth of the Gospell, not in corners and secret places.

4 The Smaragd is of a most delightfull green colour, and groweth in *Seythia*, they ascribe vnto it vertue against poison, and against the falling sicknesse, being hanged about the necke, or worne in a ring, it helpeth chastity, recreateth the sight, cherisheth the memory, and increaseth wealth, which last, I thinke, is to him that hath store of them by their price: it is easie to apply this to the manifold good comming to the world by the Apostles. Others say, that it is of the vertue to change any thing nere it into its own colour, which if it be so, it may well be applied to the Apostles, who conuerted others to the same faith to which they had bene conuerted before.

5 The Sardonix is like the naile of a mans hand, from whence also it hath the name, for Onyx is such a naile. It groweth in *India* and *Arabia*, it is good against disdainfulness and all hurtfull affections. To this others adde, that it is like the naile of a mans hand with the flesh appearing thorow, which is by reason of that, red, and of it selfe white, and so it taketh the name

name from a Sardis, which is red, and Onyx, the naile of the hand, which is white: the whitenesse may set forth their purity, the rednesse their martyrdom.

The Sardin stone is red in colour, but somewhat darke, it expelleth feare, ingendreth boldnesse, freeth from witchcrafts, stencheth the blood at the nose, quickeneth the wit, and maketh the minde ioyfull. To this some adde, that it striketh feare into wilde beasts, so the Apostles did into Deuils.

The Chrysolite is of a golden and sea-colour together, it is good against the difficulty of breathing, and driuerth away feares by night: so the Apostles did helpe the obstructions of men, and made them to breath freely by the Holy Ghost, which they conferred, and expelled the feare of the Deuill.

The Berill is of a light greene colour, and groweth in *India*, it helpeth watering eyes, and the euill affects of the Liuer and sighings: so the Apostles brought ioy to those that were before in a sad and wofull case.

The Topaz is of a golden colour, being transfused with a kinde of greene, or as some say, reddish, sending out a milkie liquor: it cureth the eyes, it stencheth blood in a wound, and as the vertue is more or lesse, according to the increase or decrease of the Moone, so it helpeth the lunatike. Some say that it hath a golden and a skie colour, and that if it be polished, it becommeth the more obscure: so the Apostles in their writings; it by humane art and eloquence they be set forth, their lustre is the lesse, they are no way so glorious, as being simply and plainly set forth in the euidence of the Spirit.

The Chrysoprasus is of a golden colour, inclining to greene, whence it hath the name; for *Chryso* is gold, and *Prasos* a Lecke, because the greene is like the greene of a Lecke, it strengtheneth the heart and healeth the weaknesse of the eyes; so the Apostles comforted the hearts of those that heard them, and did helpe the weake sighted.

The Hyacinth hath the name from the red, blue, and yellow Lilly, like vnto which it is, for there bee three sorts of these three colours, it causeth sleepe and defendeth from the plague, if it be hanged so that it may touch the skin next the heart, and some say that it also increaseth riches. Some adde that

that this stone changeth the colour with the Heauens, being cleare skie coloured when they are cleare, and gloomy when they are ouerspread with Clouds: so the Apostles were changed in name at the command of the Lord of Heauen, and exercised diuers vertues, as the Heauens were cleare or cloudy by the tranquillitie or persecution of the Church, sometime charity, sometime patience and constancy.

Parous.

Viegas.

Napier.

The Amethyst is of a Violet colour, not much vnlike the Hyacinth, it hath the name from the vertue, for it keepeth a man sober being laid vnto the Nauell, as *Aristotle* writeth, by drawing away the vapours of the Wine, and so is deriued from *αἰνή* not, and *μέθυσμα* to be drunken. Some adde, that it is most easie to be ingrauen, so the Apostles to beare the prints of violences offered vnto them for the Gospels sake. Some apply all these stones to such, as by the twelue Apostles were brought into this building, as being men of greatest eminency of all sorts, that as precious stones beautified the foundation. One from the Indies brought in the faithfull, who are alwaies greene as the Iasper and neuer withering in their faith. Another the heavenly minded like the Saphires. A third, the zealous professors of *Egypt*, like the fiery Chalcedony. A fourth, the sincere Christians of *Scythia*, like the Greene Smaragd. A fifth, a meeke and chaste people from *Arabia*, like the Sardonix. A sixth, such as are soft hearted, like the Sardius. A seventh, the wise and constant, like the Chrysolite. An eighth, the Peace-makers, like to the Berill. A ninth, patient men and restrainers of their affections, like to the Topaz. A tenth, such as glory in the golden treasure of Heauen, like to the Chrysoprasus. A leuenth, such as being most rich in grace ouercome all temptations. A twelfth, the temperate and the sober, like to the Amethyst. Some in a different streine from all others applying these to the Doctors of the Church, which shall be here after the conuersion of the Iewes, thinke that the mystery of these precious stones lyeth partly in the place where they grow, and partly in their excellency according to their order. The six first grow Eastward, shewing that men of greatest note shall be stirred vp in these parts to set forth the Gospel; the other six grow partly East and partly

Brightman.
Forbs consenteth in the generall, but not in the particulars.

partly South in *India* and *Ethiopia*, none of them in these Westerne or Northerne parts, to shew that from these places whereyer there is most barbarisme, the greatest light shall arise. And as the Iasper is the most diuine, (for it is vsed to set forth God for the innumerable varieties therein) so some man neare vnto God, like *Moses*, is hereby represented, who shall beginne and bee the first amongst the twelue in conuerting the people vnto God: and as the foure last haue each of them some golden appearance, so they which shall be stirred vp last of the twelue to ioyne in this seruice, shall be durable and delightfull as gold, such a kinde of glorious ministry neuer failing for many generations, and the people neuer growing weary, or being mutable in their loue and affection to their ministry. But these are things rather to be wished than hoped for or taught, seeing towards the end the world shall rather wax worse and worse. There is a description not much vnlike vnto this, which is made of *Aarons* breast-plate, wherein foure rowes of precious stones were set, three stones in a row, in all twelue, vnto which I thinke it is alluded here, most of these being the same with them, though both in the order, and in some of them here be a variation. Those stones did serue to represent the twelue Tribes, these the twelue Apostles; the twelue Tribes being the foundation of the old Church vnder the Law, because it sprang from them; the twelue Apostles of the Church vnder the Gospel which sprang, as it were, from them, seeing by their ministry people were begotten vnto Christ. In those I doubt not but the properties of the Patriarches were aimed at, they being fit to set them forth, and so in these the properties of the Apostles, if we could conceiue how to apply them particularly: but herein I haue already deliuered what I conceiue to be the most probable coniecture. These stones are all full of admirable vertue, so were the Apostles of grace: these all are of an admirable beauty and lustre, so are the Apostles in Heauen of admirable glory.

That which followeth serueth yet further to set forth the glory of this Church; The twelue gates were twelue pearles; *Verf. 21. 22.* there was no Temple, for the Lord God and the Lambe are the Temple

Temple of it: that is, such seruice as was wont to be done in the Temple at *Ierusalem*, by celebrating Gods praises, and offering vnto him, is performed here without a Temple: for there needeth no *mediū* to come vnto God for spirituall blessings to them that stand continually in Gods presence; neither is there need of any *mediū* of the Sun and Moone for light and externall comfort to them to whom God is all in all. And in all this *Iohn* speaketh much after the manner of the old Prophet, who saith touching the stones of the Churches foundation, *Behold, I will lay thy foundations with Saphires, and I will make thy windowes of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.* And touching the light, *The Sunne shall be no more thy light by day, neither shall the Moone give light vnto thee, but the Lord shall be vnto thee an euershining light, and thy God thy glory.*

Obiect. Which speeches, because they are vsed of the Church vnder the new Testament euen while shee is in this world, it is objected, that this here cannot bee meant of any other estate but the most excellent estate of the Church, which shall be after the conuersion of the Iewes.

Ans. But I answer, that although it cannot bee denied, but the graces of the Euangelicall Church are here pointed at, when they should not need the meanes of types and figures, as vnder the Law, to enlighten them, which is meant by the Sunne and Moone: yet this is not all which the Prophecie setteth forth, but the full accomplishment of these things is in the life to come, which must needs be yeilded also to be implied, when it is said that there should be no more sorrow, a thing not to be expected in this world; and that the Lord should be her euershining light, which cannot properly be applied, but to that estate which is euershining.

And the Nations of them that are saved doe walke in the light of it, and the Kings of the earth doe bring their glory and honour vnto it. Some vnderstand this light of the Lord and the Lambe, who were said before to be the light of this City: in this light they walke that enioy it, as all the saved of the Gentiles shall doe: and by the Kings of the earth they vnderstand all Regents temporall and spirituall, politicke and Ecclesiasticke, who

Esa. 54. 11, 12.

Esa. 60. 19.

Vers. 24.

Bullinger.
Tho. Aquin.

who bring their glory and honour hither, when hauing drawne many by their care and industry in their places to piety, they present them before the Lord in Heauen. For this is immediatly after set forth to bee the glory here spoken of, when it is added *Vers. 26. And they shall bring the glory and honour of the nations into it,* for the nations and peoples who haue embraced the faith by their meanes, are their glory, as Saint Paul calleth the Corinthians *his glory*, and likewise the Thessalonians. Others agreeing in the light here spoken of, yet differ a little about the Kings bringing of their glory hither, for they say, that they bring their glory hither, when as they referre their power and authority to the honouring of the Church, so comming at the last to enioy this glorious light: for thus the Prophet *Esa.* speaking of the same, setteth it forth in words a little different from these, *The nations shall walke in thy light, and the Kings in the splendour of thy rising.* It is againe objected here, that it cannot bee meant of the Church triumphant in heauen, but of the flourishing Church of the Iewes that shall be vpon earth, because the nations are distinguished here-from, so as they shall not bee in heauen in the participation of that light, for all shall enioy it immediatly, not the nations by the meanes of the Iewes, as they are set forth here to doe. Again, all earthly kingdomes being in the end destroyed, what glory shall the kings of the earth haue to bring into heauen? They may indeed be rightly said to bring their glory to the Church, when as they come in with their subiects to the embracing of the faith of Christ, but otherwise there can be no good exposition of this passage. I answer, that the nations are not spoken of for distinction, but for necessary resolution, that the faithfull amongst them should enioy this glorious light as well as the faithfull of the Iewish nation, who might easily bee vnderstood by the generall type here represented, the new *Ierusalem*: now left any man should doubt whether the faithfull amongst the Gentiles should not partake of this light also, he resolue it, by saying, *And the Gentiles that are saved shall walke in the light of it,* for as much as they concur to the making of this holy City. Touching the Kings bringing of their glory to it, I take it, that nothing else

Vers. 26.

2 Cor. 1.

1 Thes. 2.

Parous.

Napier.

Esa. 60. 3.

este is meant but their accession vnto this building, so many of them as haue bene wise, and haue serued the Lord against the Whore, as it was declared that they should, Chap. 17. 16. though at the first there were not many Noble, yet the truth should preuaile in time, as that the Church should not only consist of the vulgar sort, but of Kings and Princes also, who are the glory and the most magnificent amongst the nations, and as they helpe to constitute the spirituall building in this world, so shall they be a part of this new *Ierusalem* in the world to come, when all their worldly glory shall seeme nothing to them to the glory which they shall then partake of, for which sence, that of the Prophet *Esa* before allcaged, maketh notably, *The nations shall walke in thy light, and Kings in the splendour of thy rising.* And so it is no more, than as if it had been said, As this City shall be infinitely rich for gold, and all the costly precious stones, and glorious like vnto the glory of God, so they which seeme most glorious in this world, the Kings of the earth that be of the faithfull (and not the common sort of people) shall ioy to bee made partakers of this glory, bringing in, as it were, and laying at the Lords feet all their temporall honour and glory as nought worth in comparison of this, as the faithfull in the Primitiue Church brought in their goods, and laid them at the Apostles feet, willingly depriving themselues thereof, that they might enioy their blessed and heauenly sociery, in comparison of which, they counted all this world as nothing. All this then serueth onely to expresse yet more fully the glory of the new *Ierusalem*.

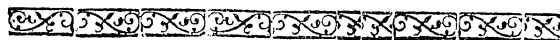
Esa. 60. 3.

Vers. 25.

The gates of it shall not be shut. It is the manner of citizens to shut their gates in the night to preuent danger, because the world is full of euill disposed persons, by reason of whom they may iustly feare to haue them stand open then: but this state here described enioyeth perpetuall day, here is no night, neither is there any feare of enemies, for they that are in heauen dwell most securely in this respect, and therefore the gates are set forth to be continually open. Yet whatsoever is vncleane is not permitted to enter, for the Angels stand at the gates to keepe it out, O thrice and foure times happy are they which shall partake of this estate! Dost thou loue to be rich, to be

be

be glorious, to bee safe from danger, to bee for euer free from the assaulls of enemies, and the vexation of such as be of corrupt and filthy conditions? then loue the truth, and walke according to it, and abandon errour, for such onely as cleaue to the truth, and are constant against all temptations, haue a part in this admirable City.



CHAP. XXII.



IN this Chapter it is proceeded in the description of other commodities of this City, keeping to the allegory of a City, wherein, as a riuer of cleare water running thorow the midst of it is very pleasant and comfortable to the inhabitants, and trees by the riuers side alwayes greene, springing and fructifying, doe yet adde vnto the pleasantnesse of the place: so the heauenly city is set forth. For hee proceeded, saying, *He shewed me a pure riuer of water of life, as cleare as Crystall, proceeding out of the Throne of God and of the Lamb.* And in the midst of the street, and on either side of the riuer was there the tree of life, which bare twelue manner of fruits, and yeelded fruit euery moneth, and the leaues of the tree were for the healing of the nations. There is a place not much vnlike to this in *Ezechiel*, where waters were shewed vnto the Prophet, *Ezec. 47. v. 1. 5.* increasing to a great riuer that issued out from the Temple, & many trees growing on the bankes, on the one side of the riuer and on the other, and it was told him, that euery thing, where these waters should come, should bee healed and liue, and that the trees should bee all sorts of trees for meat, whose leaues fade not, and they should bring forth fruit according to their moneths, their fruit being for meat, and their leaues for medicine. Compare the particulars together, and you shall finde an excellent agreement betwixt these places, so that

that

Chap. 2. 7.

Vers. 8.
Brightman.

Vers. 10.

that I doubt not but in this vision it is alluded vnto that, there the graces of the Church militant being represented, here the glory of the Church triumphant, betwixt which there is a great analogy and correspondency. The riuer here is the Spirit of God, who is most pure and holy, proceeding from the Father and the Sonne, who is also as a riuer of living waters in the Saints, refreshing and comforting them without end. The tree of life is Christ, for so much as he onely is food to them that liue for euer, and hereby it appeareth, that this is spoken of the glorified estate of the Church, because when a reward in heauen is promised to him that ouercommeth, it is vnder these termes, *To him that ouercommeth I will giue to eat of the tree of life.* And both in the riuer and this tree it is plainly alluded vnto Paradise, out of which a riuer arose, and wherein was the tree of life. This one tree was manifold both in the midst of the street, and on either side of the riuer, because there is no want of it to the infinite multitude of Saints, but euer ready there to yeeld food vnto them all. And to shew the multiplicity of delights that are herein, twelue sorts of fruits, and fruit-bearing euery of the twelue moneths in the yeere is ascribed vnto it, which doth also imply a tree alwayes flourishing, neuer fading, and the leaues are healthfull to the nations, that is, not as if sicknesse were now incident vnto them, and they needed healing, (for all sicknesse and paine is done away) but to declare their euer healthfull condition, there being no lesse vse of medicine to preserue health than to restore it. From hence forward all things are easie, and need no interpretation vntill v. 10. howsoeuer some expound *Iohns* falling downe at the feet of the Angell to worship him, *vers. 8.* as an act repeated from *Chap. 19. 10.* and not done the second time: but it is plaine, that hee was againe to blame herein, hauing so soone forgotten himselfe after that admonition, whereby we may see what the weaknesse of the best and of the most holy is, if they bee not continually propped vp by Gods grace, that we all may continually craue it out of an humble acknowledgement of our weaknesse much more, and not presume in any case vpon our owne strength. But *Vers. 10.* it may bee doubted, why *Iohn* is bidden not to scale vp this

Pro-

Prophecy, and what the Angell meaneth by bidding him that is vniust to be vniust still: for he saith, *Let him that is vniust be vniust still, &c.* The common answer here is, that sealing being vsed to keepe close writings, that they may not be lookt into and read, the Lord would not haue this Prophecy sealed, because he would haue all his people to looke into it and vnderstand it, as setting forth things which were shortly to begin to take effect. Whereas *Daniel* is commanded to scale vp his Prophecy, it was because it should bee a long time before it should take effect, a certaine argument that Antichrist being the chiefe subject of this Prophecy, came long agoe, and is not still to be expected.

Dan. 12. 4.

Touching the other words, *Let him that is vniust be vniust still, &c.* they are not spoken as intimating a leauing of euery one to the liberty of his owne will, as Popish Writers doe hence collect, but come aptly in here after the leauing of this Booke vnsealed mentioned. For if it should be thought this will doe more hurt than good, the wicked enemies of the truth being rather prouoked against the faithfull professors of it by hauing these things applyed against them, the Lord careth not for this (for he will soone come to giue them their payment for all) so that the faithfull may bee comforted and the more sealed in righteousness and holiness: thus some. And this indeed doth very fitly agree, seeing the Booke left vnsealed to the reading and considering of all sorts is by the wicked but contemned, they being no whit the more moued to a reformation. Some will haue these words to be spoken prophetically, as if the Lord expected none other euent, but a neglect of this propheticie amongst the wicked who would not be reformed at all hereby: for thus it is plainly spoken in a like case in the Booke of *Daniel*, *Many shall be purified, but the wicked shall doe wickedly.* Some hold it to be ironically, as that *Napier* in the Preacher, *Reioyce (O young man) in thy youth, and walke in the wayes of thy heart, &c. but know, that for all this God will bring thee to iudgement.* It is not amisse to follow any of these Expositions, but I preferre the second, vnderstanding the words as propheticall, and withall I thinke that they haue reference to the former words about leauing the Booke vn-

Mm

sealed:

sealed: for the speech concerneth alike the godly and the wicked, and therefore cannot be ironical. Whereas the righteous are bidden to be righteous still, Popish Expositors turning it, Let the iustified be yet more iustified, thinke that they haue a ground here for the increase of iustification, after that a man is by faith iustified he may by his good workes make himselfe more iust: but for so much as the righteous here is opposed to the vniust spoken of before, and the holy to the filthy, such righteousness must needs be vnderstood as is contrary to vnrightheousnesse, viz. righteousness in fact, and not the righteousness which is by faith, wherein a man may and ought to grow daily: but neither is the word *est* thus rightly expounded, for it is *[still]* noting perseverance herein, and not an increase of it, for thus this word is v^led, *Vers 3. There shall be no curse est*: and Chapter 10. the Angell sweareth, *That time shall not be est*, Chap. 3. 12. After this the Lord Iesus being described, and they which shall be shut out of this City againe mentioned, and the contents of this booke confirmed, there is an inuitation to drinke of the water of life made to *all that will. I am the root and the off-spring of David, and the bright morning starre. And the Spirit, and the bride say, Come. And let him that heareth say, Come: and let him that is a thirst, come: and whoseuer will, let him take the water of life freely.* Christ calleth himselfe the root of David in respect of his Diuinity, and his off-spring in respect of his humanity; and the bright morning Starre for the light of comfort which wee haue by him, before the Sunne of glory ariseth that shall be reuealed.

The Bride is the Church, the Spirit speaketh in the Church making her to long after his comming for her full redemption: he that heareth, who is inuited to say likewise, is every one that heareth this Prophecie, and what a ioyfull estate the faithfull shall be in Heauen. For he cannot but wish and desire for this day. *Let him that is a thirst, come*; as he longeth after the comming of the Lord to the perfecting of his happinesse, so let him come to the Lord by faith and obedience; and *let him that will*, this is added to note, not that by the power of his owne will he can doe thus, but that his will must be sanctified, and

Vers. 17.
Vers. 16, 17.

and of vnwilling he must become willing, God working in him a new will and new desires before that he can come vnto Christ, this Fountaine of liuing water. That which followeth is added, as a necessary muniment vnto this and to all the bookes of holy Scripture against forgers of the Word of God, which the Spirit did foresee would bee in after times. *For I* *testifie to every man that heareth the words of this Prophecie, if any man shall adde to these things, God shall adde to him the plagues that are written in this Booke, &c.* These are the words of our Sauour Christ, who had before spoken of his Angell whom he sent to testifie these things, and therefore in the Originall it is *συμψαρευςιναι*, I witnesse together. Touching the rati-
 onall particle *[for]* some omit it as redundant, but it is of great force to argue a necessity of attending to and reuerently regarding what is here set forth. For that must needs be of great consequence which is guarded with such a caution. If testimonies be alleaged onely to proue the truth of a thing, it doth not so much moue to consider of it, but it being auerred to be such, as that it is danger of death to depraue it any way, all men will beginne to attend vnto it as handling matter of life and death. And what is spoken of this Booke, by the like reason is well applied by our Diuines to all Bookes of holy Scripture: for why is it so dangerous to take away or to adde vnto this Booke, but because it is of God? And is it not as dangerous then to intermeddle in this kinde with any other of the Bookes of God, such as all the Bookes of Scripture are. But it is well added to this as the last, as the charge of not putting to or taking away from the Bookes of *Moses* is added in the last of
 his Bookes. *Bellarmino* excepteth against this inference, holding that the threatening pertaineth only to the detractors from or adders to this Booke, and necessarily, for otherwise, with what colour could they obtrude to the people of God vnwritten traditions as being of equall authority with the Word of God? How durst they take away the Cup in the holy Communion, and the second Commandment out of the Decalogue, and with such audacity change our Lord in many places into our Lady, with many the like corruptions? With what face could they hold and maintaine that all things
 Min 2 necessary

Vers. 18.

Vers. 16.

Deut. 4.

Vers. 20.

necessary to saluation are not set forth in the holy Scriptures, when as they are so compleat as that there may be no addition made vnto them? But this exception will doe them no good, when God shall iustifie his care to be a like tender ouer all other Bookes of Scripture as ouer this diuine Booke. And that these words may be certainly knowne to be the words of Christ, Saint Iohn saith for conclusion, *Hee which testifieth these things saith, Surely I come quickly. Amen. Euen so come Lord Iesus.* For whose comming that we may be the more fit, let vs acquaint our selues with the things herein contained, sith they are left vnsealed to vs to this end and purpose, and being acquainted with these mysteries, which being explained (as through Gods assistance thou hast them here presented vnto thee) doe so evidently shew the Pope to bee Antichrist, and his estate together with all that follow him to bee damnable, halt not betwixt two opinions, but bee a resolute reformed Catholike, nothing doubting, but certainly expecting their finall ouerthrow and confusion, and thine owne deliuerance and euerlasting saluation: which let vs all pray with this our blessed Apostle, that it may come quickly. *Amen.*

Trinuni Deo gloria.



Errata.

In the Catalogue of Names, for *Cicillus*, read *Cyrius*.

PAge 27. for *doe*, reade *to*. p. 31. *wandering*, r. *wauering*. p. 44. *or*, r. 2. p. 60. *Ioh. 24. r. 2.* p. 78. *his*, r. *has*, in marg. p. 92. *animū*, r. *animū*, in marg. p. 104. *run*, r. *run*. p. 140. *wis*, r. *as*. p. 163. *Secuturo*, r. *Secuturo*, in marg. p. 177. *onus*, r. *unus*, in marg. p. 183. *word*, r. *world*. p. 434. *X. r. X.* p. 481. *Pope* r. *pomp*. p. 493. *vilitate*, r. *venerate*. p. 514. *which time*, r. *after which time*.

